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CRITICAL REVIEW.

For O C T O B E R, 1791.

An Historical Disquisition concerning the Knowledge which the Ancients had of India; and the Progress of Trade with that Country, prior to the Discovery of the Passage to it by the Cape of Good Hope. With an Appendix containing Observations on the Civil Policy, the Laws and judicial Proceedings, the Arts, the Sciences, and religious Institutions, of the Indians. By William Robertson, D. D. F. R. S. Edin. Principal of the University, and Historiographer to his Majesty for Scotland. 4to. 15s. Boards. Cadell. 1791.

DR. Robertson has acquired a reputation so deservedly high in the historical department, that any new work of his production is secure of considerable attention. But in our examination of the present composition, we shall lay aside any preconceptions arising from his fame, and weigh his book in the even scale of intrinsic merit.

In the preface we are informed that the perusal of major Rennell's Memoir for illustrating his Map of Indostan, one of the most valuable geographical treatises that has appeared in any age or country, gave rise to this work, by suggesting to the doctor the idea of examining more fully than he had done in the introductory book to his History of America, into the knowledge which the ancients had of India. The enquiry was at first designed only for the author's own amusement and instruction, but in its progress he began to conceive the idea of publication. As to local knowledge he has had the assistance of several friends who had visited India; and in the mathematical departments of the ancient navigation and manner of estimating longitude and latitude, Mr. Playfair, professor of mathematics at Edinburgh, has lent his aid. The preface concludes thus:

‘ I have adhered, in this work, to an arrangement I followed in my former compositions, and to which the public has been long accustomed. I have kept historical narrative as much separate as possible from scientific and critical discussions, by reserving the latter for notes, and illustrations. I flatter myself that I may claim, without presumption, the merit of having examined with diligence

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what I submit to public inspection, and of having referred, with scrupulous accuracy, to the authors from whom I have derived information.'

The work is constructed on the plan of the introductory volume to the History of Charles V. and the text contains 176 pages; the notes and illustrations 76, exclusive of the Appendix and its notes. The plan is not so objectionable, however, as that of the volume above mentioned, or the imitation of it by Dr. Stuart in his View of Society, a work in which the text is not above one third of the volume. If our ingenious author conceives that this new mode of arrangement is pleasing either to good judges, or to the popular eye, we believe that he is misled. It serves no purpose but that of confusion and embarrassment, by supplying a defective and desultory view, both in the text and in the notes. In reading the text one is distracted by constant references to long notes; in perusing the notes one is disgusted and fatigued with the necessary attention to the text; and one rises with crude and imperfect ideas from both, instead of attaining a clear and uniform view of the subject and its parts. Even in history the best ancient writers admit scientific and critical discussions and digressions, as affording an agreeable variety, and a relief from uniform narration, which soon palls, however full of incident. But in a disquisition, or dissertation, such matters form an essential part of the subject; and no purpose of utility or decoration can be served by their separation from the body of the work. Some it may strike as an improvement in the art of book-making, by swelling a volume with notes at the end, printed in as large a character as the text, instead of sprinkling them in small letter at the bottom of the page. But young writers cannot be too much cautioned against following this new and absurd mode of composition, so easy for the author, and so difficult for the reader.

This work is divided into four sections: the first treats of the intercourse with India from the earliest times until the conquest of Egypt by the Romans; the second, from the establishment of the Roman dominion in Egypt to the conquest of that kingdom by the Mahometans; the third, from the conquest of Egypt to the discovery of the Cape of Good Hope, and the establishment of the Portuguese dominion in the East; and the fourth contains general observations. This arrangement is sufficiently clear and well chosen.

After mentioning the commerce of the early Egyptians, which our author justly regards as dubious, he passes to that of the Phœnicians, whose Indian traffic was remarkable.

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'The distance, however, from the Arabian Gulf to Tyre was considerable, and rendered the conveyance of goods to it by land carriage so tedious and expensive, that it became necessary for them to take possession of Rhinocolura, the nearest port in the Mediterranean to the Arabian Gulf. Thither all the commodities brought from India, were conveyed over land by a route much shorter, and more practicable than that by which the productions of the east were carried at a subsequent period from the opposite shore of the Arabian Gulf to the Nile. At Rhinocolura, they were re-shipped, and transported by an easy navigation to Tyre, and distributed through the world. This, as it is the earliest route of communication with India, of which we have any authentic description, had so many advantages over any ever known before the modern discovery of a new course of navigation to the east, that the Phœnicians could supply other nations with the productions of India in greater abundance, and at a cheaper rate, than any people of antiquity. To this circumstance, which, for a considerable time, secured to them a monopoly of that trade, was owing not only the extraordinary wealth of individuals, which rendered the merchants of Tyre, Princes, and her traffickers the Honourable of the Earth; but the extensive power of the state itself, which first taught mankind to conceive what vast resources a commercial people possess, and what great exertions they are capable of making.'

Dr. Robertson then considers the commerce of the Jews, (more accurately the Hebrews, for the name of Jews is unknown till after the captivity of the ten tribes, when only those of Judah and Benjamin were left), and observes that the fleets of Solomon, "under the direction of Phœnician pilots, failed to Tarshish and Ophir. In what region of the earth we should search for these famous ports, is an enquiry that has long exercised the industry of learned men. They were early supposed to be situated in some part of India," &c. A strange oversight! The port of Ophir has indeed been matter of enquiry, till bishop Huet, whose valuable work, *Histoire du Commerce et de la Navigation des Anciens*, Paris 1716, 8vo. seems quite unknown to Dr. R. fixed it to Sofala (p. 31), a decision which the doctor ascribes to d'Anville and Bruce! But as to Tarshish he who seeks it in India will err toto cœlo; for who does not know that it is the island of Tartessus, and famous Phœnician port of Gadir, in Spain?

The Persian power in India, and the voyage of Scylax, next engage the author's attention: and we are a little surprized that the fragments of Ctesias concerning India, preserved in Photius, cod. 73, are passed in silence. The classical evidence concerning the Persian dominion in India is indeed meagre;

but from the Indian annals it appears that the Persians had conquered India many centuries before the christian æra ; and it would be highly improbable that a nation, so well known in war to their hardy neighbours on the west, should not have vanquished their feeble eastern neighbours.

Dr. R. then passes to the Indian campaigns of Alexander, whose political and legislative character he deservedly applauds. He was indeed a great and a wise conqueror ; and the ignorance only of Pope has compared him with the Swedish madman. In p. 15, it is said 'the war with Porus, and the hostilities in which he (Alexander) was successively engaged with other Indian princes, led him to deviate from his original route, and to turn more towards the south-west.' In the next page the river Hysudrus, or Setlege, is said to be the south-west boundary of the Panjab. If we look into a map of India, we must in the first passage read south, in the latter south-east. The operations of Alexander did not extend beyond the modern province of Lahor, and the countries on the banks of the Indus from Moultan to the sea, a district of India first discovered by Europeans, and now least known to them.

In the reign of Seleucus the journey of Megasthenes to India, as far as the city of Palibothra, is memorable ; and the doctor's opinion that this place is now Allahabad is supported by good reasons. The Greek possessions in India appear to have been lost soon after the death of Seleucus ; but the kingdom of Bactria continued, for more than a century, to maintain conquests in India ; and Mr. Gibbon has expressed a suspicion that much of the Indian knowledge is derived from this Greek kingdom.

Having thus treated of the only ancient European conquest in India, our respectable author returns to the consideration of commerce ; and that of Egypt under the Ptolemies is ably and clearly illustrated. Our historian, p. 38, has occasion to remark, on classic authority, the fixed aversion of the Persians to the sea, a matter the more singular, he might have added, as the ancient Persian coins bear often the figure of a ship on the reverse ; and Salust and others mention Persian colonies in the north western parts of Africa, where they surely did not proceed by land. Perhaps this aversion of the Persians to the sea may be a classical but idle fable. In the same page Dr. Robertson observes that the Persian commerce with India was carried on by land ; the commodities for the supply of the northern provinces being brought on camels from the banks of the Indus to those of the Oxus, down the stream of which they were carried to the Caspian sea, and distributed partly by navigable rivers, partly by land carriage ; those for the south proceeding by land from the Caspian gates to some
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of the great rivers, by which they were circulated through every part of the country. The doctor has written more than he has examined, else he would have enquired, 1. How any navigation could take place from the Oxus into the Caspian sea, while it is now perfectly known, and appears from his own map, that the Oxus flows not into the Caspian, but into the sea of Aral; and between the Oxus and the Caspian there is the vast and impassable desert of Karakum, unvisited by any caravan? 2. If any *great rivers* exist in the south of Persia, between the Euphrates and the Indus? 3. By what absurdity the ancients were induced to suppose that commodities were transported from the Indus to the extreme north of Persia in order to be forwarded to the south; while, if sent down the Indus, they would have reached the south of Persia at once? The truth appears to be that every thing concerning Gedrosia, and the other southern parts of Persia, their topography, commerce, &c. is concealed in a mist of ignorance, both from ancient and modern eyes.

In the second section, the author makes some sensible observations on the wealth of Palmyra, which he supposes to have arisen chiefly from the Indian trade:

‘ Its Syrian name of Tadmor in the wilderness, and its Greek one of Palmyra, are both descriptive of its situation in a spot adorned with palm-trees. This is plentifully supplied with water, and surrounded by a portion of fertile land, which (though of no great extent) render it a delightful habitation in the midst of barren sands and an inhospitable desert. Its happy position, at the distance of little more than sixty miles from the river Euphrates, and of two hundred and three miles from the nearest coast of the Mediterranean, induced its inhabitants to enter with ardour into the trade of conveying commodities from one of these to the other. As the most valuable productions of India, brought up the Euphrates from the Persian Gulf, are of such small bulk as to bear the expence of a long land carriage, this trade soon became so considerable that the opulence and power of Palmyra increased rapidly. Its government was of the form which is best suited to the genius of a commercial city, republican; and from the peculiar advantages of its situation, as well as the spirit of its inhabitants, it long maintained its independence, though surrounded by powerful and ambitious neighbours. Under the Syrian monarchs descended from Seleucus it attained to its highest degree of splendor and wealth, one great source of which seems to have been the supplying their subjects with Indian commodities. When Syria submitted to their irresistible arms of Rome, Palmyra continued upwards of two centuries a free state, and its friendship was courted with emulation and solicitude by the Romans, and their rivals for empire, the Parthians. That

it traded with both, particularly that from it the capital, as well as other parts of the empire received the productions of India, we learn from Appian, an author of good credit. But in tracing the progress of the commerce of the ancients with the east, I should not have ventured, upon his single testimony, to mention this among the channels of note in which it was carried on, if a singular discovery, for which we are indebted to the liberal curiosity and enterprising spirit of our own countrymen, did not confirm, and illustrate what he relates. Towards the close of the last century, some gentlemen of the English factory at Aleppo, incited by what they heard in the east concerning the wonderful ruins of Palmyra, ventured, notwithstanding the fatigue and danger of a journey through the desert, to visit them. To their astonishment they beheld a fertile spot of some miles in extent, arising like an island out of a vast plain of sand, covered with the remains of temples, porticoes, aqueducts, and other public works, which in magnificence and splendour, and some of them in elegance, were not unworthy of Athens or of Rome in their most prosperous state. Allured by their description of them, about sixty years thereafter a party of more enlightened travellers, having reviewed the ruins of Palmyra with greater attention and more scientific skill, declared that what they beheld there exceeded the most exalted ideas which they had formed concerning it.'

But after the conquest of Palmyra by Aurelian, commerce never revived there.

The Romans, now masters of Egypt, continued the profitable intercourse with India, which the Ptolemies had begun; and Hippalus first taught to seize the wings of the periodical winds, and to stretch across from the mouth of the Arabian Gulf to the Indian shore, instead of pursuing a timid coasting voyage. The three great articles of importation from India were, as the doctor observes, p. 51, 1. spices and aromatics, 2. precious stones and pearls, 3. silk. The nature of the latter was long unknown to the Romans; but the line of Virgil,

Velleraque ut foliis depectant tenuia Seres,

refers to cotton, for which modern Bocharia, the country of the Seres, has been ever remarkable. Many mistakes have arisen from the modern error of confounding the Seres and Sinæ; and we are convinced that silk and cotton have been often blended by ancient ignorance. Dr. R. thinks that the use of woollen clothing among the Romans prevented any attention to the elegant and various cotton manufactures of India: but this seems doubtful. The geography of Ptolemy, and his gross error concerning the Indian peninsula, which he
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extends from west to east, instead of from north to south, are well discussed. But a position in p. 71, that the Parthians had acquired possession of all the provinces which extend from the Caspian sea to that part of Scythia or Tartary which borders on China, seems extravagantly erroneous. If we trust Mr. Richardson's Dissertation upon Eastern Literature, it will appear dubious whether the Persian kingdom did not exist on the east and north-east of what is called the Parthian empire: at any rate the latter never extended so far as Tartary; and the mention of the very distant realm of China leads us to think that our author here labours under his usual gross error of confounding the Seres and the Sinæ.

It is with pain that we persist in pointing out mistakes in a work of merit, written by an author whose abilities we respect, but the errors of such productions are the most dangerous; and our readers, we hope, are already convinced that our remarks proceed not upon cavil, or mere difference of opinion, but upon solid evidence of truth and of deviation. Dr. R. in p. 72, infers, that the Sera Metropolis of Ptolemy is Kant-cheou in Chen-si, the most westerly province of the Chinese empire. In this M. d'Anville is silently followed, a case too frequent in the present work; but from the localities of rivers, &c. in Ptolemy's Serica, compared with the most modern maps of Tartary, it will appear that M. d'Anville has extended the country of the Seres, now Little Bucharica or Kashgar, too far to the east; and that Sera Metropolis must be placed five or six hundred miles to the west of China. M. Gosselin, in his *Geographie des Grecs analysée*, has well shown that Mr. d'Anville has stretched the maritime geography of Ptolemy too far to the east; and the inland description is to be reduced on a similar scale. In the next page, the doctor observes, that the latitudes of some places in this part of Asia are fixed by Ptolemy with such precision, that they seem to have been ascertained by actual observation; the latitude of Nagara, or Attock, in India, agrees with that of an eastern geographer; as does very nearly that of Maracanda. These two instances are right, for both places were in the Greek possessions established by the arms of Alexander: but when the doctor proceeds to observe that the latitude of Ptolemy's Sera is $38^{\circ} 15'$, and that of Kant-cheou 39° , he builds error upon error. For as it is certain, from the localities of real situation, that Ptolemy's inland geography of Asia must be withdrawn very considerably to the west, and that Sera cannot be Kant-cheou, it becomes ridiculous to make a gratuitous supposition, and then to rear a fact upon that supposition. Let the doctor inspect Ptolemy's map of his own country; and learn how little the latitudes of that geographer are to be trusted.

Our ingenious historian next proceeds to consider the discoveries of the ancients in the Indian Ocean, and the accounts of Taprobane or Ceylon engage his first attention. Some sensible remarks are given upon the mode in which the ancient discoveries were conducted, and the manner of constructing maps in early times.

Dr. Robertson can discover no new information concerning India for four centuries, from the time of Ptolemy to that of Cosmas Indicopleustes. His account of the latter we shall transcribe.

‘ Though, from the age of Ptolemy, the trade with India continued to be carried on in its former channel, and both Rome, the ancient capital of the empire, and Constantinople, the new seat of government, were supplied with the precious commodities of that country by the merchants of Alexandria, yet, until the reign of the emperor Justinian, we have no new information concerning the intercourse with the east by sea, or the progress which was made in the discovery of its remote regions. Under Justinian, Cosmas, an Egyptian merchant, in the course of his traffic, made some voyages to India, whence he acquired the surname of Indico-pleustes; but afterwards by a transition not uncommon in that superstitious age, he renounced all the concerns of this life, and assumed the monastic character. In the solitude and leisure of a cell he composed several works, one of which, dignified by him with the name of Christian Topography, has reached us. The main design of it is to combat the opinion of those philosophers, who assert the earth to be of a spherical figure, and to prove that it is an oblong plane, of twelve thousand miles in length from east to west, and of six thousand miles in breadth from north to south, surrounded by high walls, covered by the firmament as with a canopy or vault; that the vicissitude of day and night was occasioned by a mountain of prodigious height, situated in the extremities of the north, round which the sun moved; that when it appeared on one side of this mountain, the earth was illuminated, when concealed on the other side, the earth was left involved in darkness. But amidst those wild reveries, more suited to the credulity of his new profession, than to the sound sense characteristic of that in which he was formerly engaged, Cosmas seems to relate what he himself had observed in his travels, or what he had learned from others, with great simplicity and regard for truth.

‘ He appears to have been well acquainted with the west coast of the Indian peninsula, and names several places situated upon it; he describes it as the chief seat of the pepper trade, and mentions Male, in particular, as one of the most frequented ports on that account. From Male, it is probable that this side of the continent has

has derived its modern name of Malabar; and the cluster of islands contiguous to it, that of the Maldives. From him too we learn, that the island of Taprobane, which he supposes to lie at an equal distance from the Persian gulf on the west, and the country of the Sinæ on the east, had become, in consequence of this commodious situation, a great staple of trade; that into it were imported the silk of the Sinæ, and the precious spices of the eastern countries, which were conveyed thence to all parts of India, to Persia, and to the Arabian Gulf. To this island he gives the name of Sielediba, the same with that of Selendib, or Serendib, by which it is still known all over the east.'

That China (p. 87) was the country in which silk was originally cultivated, is apparently a just opinion; but that this precious material continued to be the produce only of that realm, even in the time of Justinian, is a position which may admit of many doubts. The Persian monks, who first brought silk worms to Greece, in the reign of Justinian, procured these insects, as the doctor informs us, 'in the country of the Seres, or China.' The country of the Seres was not China, but Kashgar; and common sense may lead us to infer that the realms adjacent to China, were not blind to the advantages of this precious manufacture.

The third section, at which we are now arrived, embraces an extensive period of time, from the seventh to the end of the fifteenth century, but it is the dark period of the middle ages. Renaudot's publication of two Arabian relations, written in the ninth century,* deservedly attracts our historian's attention: and the original and authentic intelligence concerning China, to be found in these accounts, has been long regarded as most interesting and important. The repeated error, p. 98, that the Oxus falls into the Caspian, has already been matter of animadversion; and the author's paucity of information concerning the ancient routes to India by land, the reader may supply by consulting the work of Huet above mentioned, chap. LVI. p. 383. As the Oxus does not enter the Caspian, the commodities of India and Serica, destined for Constantinople, may have proceeded on that river as far as Dargan, and thence by land through the country of Khorasan, a space, however, of about three hundred miles. It is surprising to observe our author so inattentive to his own narration, as to mention the silk of China, p. 98, 99, as a chief article of commerce at Constantinople, after the Mahometan conquests; while he had before stated the introduction of the worms and manufacture

* The account of India in the anonymous geographer of Ravenna (sæc. viii) deserved notice.

into Greece during the reign of Justinian ! But Dr. R. is more studious of elegant composition, than of exactness. His ideas concerning the commerce between the Christians and Mahometans are theoretic and superficial: he seems to consider the Mahometan conquests as inhabited solely by Musulmen; and forgets that in all of them the Christians were more numerous than the conquerors, and retained many privileges and their usual trade. He denies the early Venetian trade with the Saracens, as only founded on the tale of the translation of St. Mark's body to Venice, A. D. 828, forgetting that Dandolo, whom he quotes, expressly mentions that, upon that occasion, the Venetian ships had been driven to Alexandria by a storm, so that no such inference could arise. Had the doctor consulted the *Liber Pontificalis*, a work of the ninth century, ascribed to Anastasius, he would have seen that the Venetians in the pontificate of Zacharias, A. D. 747, not only carried on traffic with the Saracens, but even sold Christian slaves to them, a practice which continued, as appears from Dandolo, as late as A. D. 960 at least, in spite of many prohibitions from the popes and doges.

The influence of the crusades is next considered; but we stand on a precipice of hesitation, when we are told, p. 107, 'that Constantinople was raised to a pre-eminence above all the cities then known, by its extensive trade, particularly that which it carried on with India, and the countries beyond it.' We have in vain consulted Mr. Gibbon's able work for this anecdote*; and, till we are better informed, we shall continue to believe that the capital of the Greek empire was nothing indebted to the Indian trade; and that almost the whole commerce of the Greeks had been, for many centuries prior to the crusades, carried on by their Venetian allies. The pope's permission, in the thirteenth century, for the Venetians to trade with the Mahometans, (p. 115), is confessedly taken from Sandi, a late writer; and, if genuine, is strangely misinterpreted.

The following information is of a very different character.

* In some parts of this disquisition, concerning the nature and course of trade with the east, I have been obliged to grope my way, and often under the guidance of very feeble lights. But as we are now approaching to the period when the modern ideas, with respect to the importance of commerce, began to unfold, and attention to its progress and effects became a more considerable object of policy, we may hope to carry on what researches yet re-

* He, on the contrary, informs us, vol. xi. p. 178, that the trade of Constantinople was ever in foreign hands.

main to be made, with greater certainty and precision. To this growing attention we are indebted for the account which Marino Sanudo, a Venetian nobleman, gives of the Indian trade, as carried on by his countrymen, about the beginning of the fourteenth century. They were supplied, as he informs us, with the productions of the east in two different ways. Those of small bulk and high value, such as cloves, nutmegs, mace, gems, pearls, &c. were conveyed from the Persian gulf up the Tigris to Bassora, and thence to Bagdat, from which they were carried to some port on the Mediterranean. All more bulky goods, such as pepper, ginger, cinnamon, &c. together with some portion of the more valuable articles, were conveyed by the ancient route to the Red Sea, and thence across the desert, and down the Nile to Alexandria. The goods received by the former route were, as Sanudo observes, of superior quality; but from the tediousness and expence of a distant land-carriage, the supply was often scanty, nor can he conceal (though contrary to a favourite project which he had in view when he wrote the treatise to which I refer) that, from the state of the countries through which the caravans passed, this mode of conveyance was frequently precarious, and attended with danger.

Dr. Robertson soon after passes to the consideration of Marco Polo's Travels, a discoverer only second to Columbus, and from whom Columbus confessedly caught the ideas which led him to his great design. But how are we surprised to find dismissed in a page, a barren page, the labours of the man who first laid open the half of Asia to Europeans!

The trade of the Venetians at the end of the fifteenth century, the period when Vasco de Gama discovered the grand maritime rout to India, is well illustrated by our author; but our limits will not permit us to enter into this part of the subject, nor to follow the concise account of the establishment of the Portuguese power in India, which was to yield to the Dutch, and this to the English. The consideration of the fourth section, and remainder of this work, must be adjourned to a future occasion.

*Discoveries of the French in 1768 and 1769, to the South-east of New Guinea. To which is prefixed an Historical Abridgement of the Voyages and Discoveries of the Spaniards in the same Seas. By M. * * *, formerly a Captain in the French Navy. Translated from the French. 4to. 1l. 1s. Stockdale. 1791.*

IN this age of enterprising commerce, and extensive enquiry, few years pass without our being able to record some new discovery, some facts more clearly and accurately ascertained, or the detection of some error. In this situation we must

must consider ourselves as citizens of the world, and record facts or discoveries, without being biased by national regards, or national prejudices: we must give to the enterprising navigator, whatever may be his country, his due applause, and join in making his merits more generally known.

The islands to the south-east of New Guinea have received few visits in this century. Captain Forest, whose voyage occurs in our xlviiith volume, p. 257, went not so far to the south; and these islands scarcely occur in our Journal till they are mentioned in lieut. Shortland's voyage in his return from Botany Bay, Vol. lxix. p. 89. Since that time they are particularly noticed in our last Appendix, where M. Buache's memoir is mentioned, among those of the Royal Academy of Sciences for 1787, designed to show that our countryman, Mr. Dalrymple, was mistaken in supposing New Britain to be the isles of Solomon, discovered by Mendana. The whole subject is very clearly elucidated in the volume before us. The isles of Solomon are the same, of which M. Surville saw the north-eastern coasts, and lieut. Shortland the south-western; of which M. Bougainville saw the north-western point in passing through the straits called by his name, separating this country, not from New Guinea, but from an island to the north-east of New Guinea. Bougainville saw the southern coast of New Guinea, and called it *Louisiade**, though it is doubtful if it be not a separate island. Indeed through the whole of this track, the land is frequently broken by the sea, and the country styled by lieut. Shortland New Georgia, by M. Surville the Archipelago of the *Arfacides*, and by others *Guadalcanal*, or *Isla Ysabel*, seems, as we have remarked, to be only a cluster of islands. The whole is laid down with sufficient accuracy by Mr. Arrowsmith.

The first voyage, noticed in this collection, is that of Mendana, the first discoverer of the islands which, from their imaginary riches, he called Solomon's Islands. He is also, we believe, the first voyager who went from the western coast of America, allured either by avarice or ambition: he sailed from Callao on the 10th of January, 1567. In these islands, the discoverer tells us that they eat human flesh; and we know not why the French collector should start with horror at, and disbelieve a custom which certainly still exists at New Zealand, and was once perhaps common over all the islands of the Pacific ocean. There may, however, have been some error; for the work was only compiled by Figueroa in 1613. Bats measuring five feet from the extremity of either wing may be another

* The northern coast of this island seems to be the land seen by the Dutch yacht, *Geelwynk*, in 1705.

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error. A short description of these islands from Herrera, whose account of the western islands was published in 1730, follows, and one part of it we shall select.

• The islands of Solomon are situated between the seventh and the twelfth degree of south latitude, fifteen hundred leagues distant from the city De los Reyes (of the kings; that is Lima). They owe their name to the opinion conceived of their riches. They are called also western isles, by way of eminence, being situated to the west of Peru, where the fleet of Mendana, by which they were discovered, was fitted out in 1567. They are no less remarkable for the number than their extent. Eighteen principal ones are reckoned, some of which are 300 leagues in circumference, two are of 200, one of 100, one of 50, and others smaller, besides which, there are several, the coasts of which have been traced but imperfectly. It is presumed that they extend to New Guinea. The air is salubrious, the soil fertile and habitable, offering various productions fit for the support of men: even cattle is not rare. Hogs and fowls are found there, and some fruits, not different from those of Castile. They are very populous, and their inhabitants appear to belong to different races, some are tawny like the Indians, others white, others red, and copper-coloured, and some perfect negroes. These diversities of species, announcing a mixture of different races, sufficiently indicate that these islands are contiguous to New Guinea, whence the inhabitants of them have had communication with those of the spice islands.

The second voyage of Mendana produced only a short transient settlement on Santa Cruz, seen afterwards by captain Carteret, and called by him Egmont Island. Mendana could not find Solomon's Islands again, and died of fatigue, disappointment, and vexation. If a more permanent settlement could have been obtained in this island, it was supposed that it would be an excellent spot, from which Solomon's islands could be again discovered, or a southern continent, the great object of speculation at that time, be sought for. This seems to have been the design of Quiros in his voyage 1606; but the end was not attained. Our author supposes that the Sagittaria of Quiros was Otaheite, and his Dezana the modern Maitea. The Tierra Austral del Espiritu Santo is pretty evidently the New Hebrides of the later voyages; but this former discovery of Otaheite rests on very insecure grounds: the peculiarity of the landing is common to all the Coral islands, and the same race inhabits the various spots, which rise above the waves of this immense ocean. Quiros' memorial is annexed; but besides that it is already published in Mr. Dalrymple's collection, we should pass it over, as, with little adherence to what

he saw, he describes what he wished to see, and what the king wished to believe.

Santa Cruz, as we have already remarked, was pretty certainly the Egmont Island of captain Carteret; and this group was called by the English navigator, Queen Charlotte's Islands. His narrative is therefore annexed; but to the English reader it can afford little novelty. The notes of the French editor are trifling.

The great group of the New Hebrides was next discovered by Bougainville in 1768, and called by him the Great Cyclades. An extract from his voyage, so far as it relates to this spot, is subjoined. It was on a group of islands discovered by this navigator, between latitude 140° and 150° that M. de L'Angle lost his life, anticipating only we fear a more painful or distressing end with M. de la Perouse. Let us select a short account of this able commander, and of his fatal end.

' M. de Bougainville is the first navigator who had any knowledge of this archipelago. M. le compte de la Perouse visited it in December 1786. It was in one of the islands belonging to it, named Mahouna, that viscount de Langle, the chevalier Lamanon, and ten sailors of the frigates Bouffole and Astrolabe, were treacherously massacred by the natives, with whom they had lived to that moment on perfectly good terms. M. de Langle was the honourable victim of the humane principles which directed the expedition of M. de la Perouse. If he had allowed himself, as prudence seemed to require, and self-defence made lawful, to make use of the superiority of his arms as soon as his cutters were a-ground, and surrounded by the savages, he might easily have dispersed them; but he hoped to deliver himself from their perfidy without punishing them. This trait of moderation has no example in the history of modern navigators; and we may be assured, that M. de Langle will not have many imitators. It will not, doubtless, be thought improper, to take this opportunity of paying a slight tribute of praise to the memory of an officer, whom the French navy sincerely lamented, and the nation must also regret. A mind, enlightened by the study of all sciences useful to a seaman; an extensive experience, confirmed by theory; a soul superior to dangers, yet sensible of their extent; a coolness, which no event could disconcert; a quick conception, an acute and practised eye, were the talents which prepared him to become in time, such a commander of our naval forces, as would have supported with dignity and courage, the honour of the French flag.'

M. Bougainville's tract was through the Archipelago of the New Hebrides, westward, when he had nearly fallen in with the eastern coast of New South-Wales. He next bore away
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to the north and a little eastward, meeting with Loufiade, and passing through the straits which lieut. Shortland afterwards described, discovers near the northern extremity of New Georgia, (for so we shall call the group of islands in general, to avoid prolixity) an excellent harbour. In all this tract he found the inhabitants of a dark colour or black, generally almost naked, warlike, treacherous, and with few of the conveniences or comforts of life. The customs of the New Hebrides, we sufficiently know from our own voyagers. In the bay which M. Bougainville discovered in New Georgia, he found in a canoe which he had seized, the jaw of a man broiled, evidently intended for a sea-stock. This circumstance the collector passes over without any signs of abhorrence, till some time afterwards, when he finds some unequivocal traces of the same custom in M. Surville's Voyage, at Port Praslin. The hints and instructions given to M. de la Perouse, which are next inserted, are taken almost wholly from M. Surville's voyage, to which we proceed; and as it has never yet appeared in our language, or indeed correctly in any language, we shall be a little more particular in our account.

We have already said, that M. Surville's discoveries were on the east and north-east of New Georgia. He fell in with the coast, where it recedes a little to the westward, and first saw an island called, from this circumstance, *Isle de Premier View*, somewhat to the north of Port Praslin. The Indians, whom he first saw, appeared numerous and friendly; they imitated the sound of the boatswain's whistle, and were enchanted with the musick of the fife. They were all, however, treacherous; and after different attempts to draw the boats' crews into an ambuscade, at last attacked them in the most unfavourable position they could find. Their javelins were thrown with incredible force; and from the effects, the arrows seem to have been poisoned. Three men died from the wounds, and a piece of the spear was forced into the vertebra of another, who died afterwards, with such violence, that it could only be taken out by cutting the bone. From this circumstance, Surville called these islands the archipelago of the *Assacides*, as this word is supposed to be the original of assassins, and the old man of the mountain to be of this family. Port Praslin is a convenient harbour, but the anchorage is bad: the country around is marshy, and the chief fruits which they saw, were the cabbage, palm, the cocoa-nut tree, and different kinds of almonds. By force they procured a young savage; and we shall transcribe the account given of him.

‘ He had scarce been two months on board before we perceived

ceived the extreme facility with which he learnt our language : but his progress was retarded by staying three months among the Spaniards in Peru ; yet in this time he acquired the power of making himself tolerably well understood in both languages.

‘ What most excited his astonishment at Lima was, the height and magnitude of the houses : he could not persuade himself that they were solid ; and, in order to be convinced, endeavoured to shake the walls. But his surprise redoubled daily, when he saw the works and occupations of the Europeans ; and he did not hesitate to acknowledge, that they were greatly superior to his countrymen. In the passage from Port Praslin to Peru, M. de Surville made him always eat at his table ; and he understood very well that this was a particular favour, because the treatment of the other Blacks was very different. When they arrived at Callao in Lima, after the death of M. Surville, who was accidentally drowned, young Lova voluntarily retired from the officer’s table, and undertook to wait as a servant.

‘ He was much esteemed, and indeed deserved it by his good qualities ; his expressions of gratitude always proved that he knew the value of favours ; and he never abused the indulgence which was given him.

‘ The only fault he displays is the transport of rage or despair, to which he gives way too easily, and that may be attributed to his extreme sensibility ; but this emotion acts against himself only, and is past in an instant : it is the anger of a child. His understanding is acute ; and he learns with ease and pleasure, whatever he is desired to undertake : he would certainly read very soon, if care was taken to instruct him.

‘ His honesty has at all times deserved commendation : he is rather fond of finery, but easily gives it up ; he well knows the use and value of money, but is not greatly attached to it. His most lively desires appear to be those of gratifying his appetites. It is certain that his disposition is remarkably good, and is free from many faults that often are not prevented by a more careful education.’

The reptiles seem to be singular, but are not described with much accuracy. They have the boar only of the quadrupeds, and our author saw a sufficient variety of water-fowl. The savages which came aboard, appeared acquainted with the different domestic fowls which they saw, and imitated their notes : the ducks only seemed new to them.

‘ The inhabitants of Port Praslin are of very ordinary stature, but they are strong and muscular. They do not seem to spring from the same origin, some being perfectly black, others only copper-

per-coloured : the former have woolly hair, very soft to the touch ; their forehead is small, their eyes rather sunk, the lower part of the face sharp, and furnished with some little beard, and their whole figure has an expression of ferocity. They differ from the negroes in having neither the nose so flat, nor the lips so thick. Some of those who are copper-coloured have lank hair ; but they do not all wear their hair in the same form ; in general they cut it round the head to the ears ; some keep it merely on the top of the head like a skull-cap, shave off the rest with a sharp stone, and only leave at bottom a small circle of about an inch, which they suffer to grow only to the length of that at top : the greater part keep a little tuft upon the top of the head, and some divide it into several little queues, by means of a gum, which makes the hair adhere together. There are few of them who do not powder their hair and their eye-brows with lime, which gives them the appearance of being dyed yellow when the powder has not been lately applied. Many also paint a white line over the eye-brows from one temple to the other. The women, of whom only one or two were seen in the canoes which passed in sight of the ships, trace these lines along their cheeks also, and make others on their bosoms from one shoulder to the other.

Both men and women are absolutely naked, with merely a scanty scrap of matting tied at the waist. The men tallow their faces, arms, and other parts of the body ; and some of the designs thus executed are not unpleasing. The lobes of the ears are pierced by a hole, which in general is of a most extraordinary size. The ornaments they wear are of different kinds ; some have great rings of shell, or of a very white substance, that appears to be bone ; others leaves of different trees or flowers. The partition of the nose is also pierced ; and the ornaments of different kinds, which they put through it, so lengthen the cartilage, that in some it descends to the edge of the upper lip : what they wear there is sometimes a wooden peg, and sometimes such rings as those in their ears. But the ornament which seems universal is the bracelet ; the greater part wear it on the arm above the elbow, and it seems to be about an inch broad, and half an inch thick ; it is made, as far as can be judged, of a shell which is hard, opaque, heavy, and superior in whiteness to the ivory of Senegal, and the marble of Carrara ; and under it hangs a circle of shell, artfully worked. They who have not this bracelet wear another sort on the wrist ; this goes several times round, and is composed of small bones of fish, and other animals strung upon a thread. Some of them also hang upon their neck a kind of comb, made of a white stone, upon which, according to Lova Sarega, they put a high value : and others were observed, who had a white shell, about the size of a pullet's egg, fixed upon the forehead by threads, which went round the head.

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Their utensils are neither dexterously nor artificially made: they do not greatly differ from those described by our own voyagers from some of the neighbouring islands. The following almost incredible account must rest on the credit of the journalists and of Lova Sarega.

‘ It appears that these people have some knowledge of commerce: notwithstanding the fragility of their vessels, they take voyages of ten or twelve days, and guide themselves by the motion of the stars, some of which they have learnt to distinguish from the rest. That they traffic with some white people, or at least much less black than themselves, is concluded from an adventure which Lova Sarega related, declaring that he was an eye witness of it. He saw a boat come to land, not different in form from those of his own country, in which were fifteen or sixteen black men, three black women, and a white woman. The black women did nothing but chatter, the white woman wept incessantly, lamenting a white man, who had gone into the sea to catch a turtle, and had been devoured by the fishes. She was delivered of two white children, one of which died, whereupon she was inconsolable, and strangled herself with a little lace she wore about her neck, and had used (as the Peruvians do their quipos) to mark the days of her absence from her country by knots made upon it: as Lova also did when he was carried from his own island. He added that this white woman had very large pendants in her ears, of a golden colour; that her nose was pierced; and that she was naked, excepting a small piece of stuff, which reached from her waist to her knees. The boat in which she arrived, had brought also hogs, and a great quantity of cocoa-nuts.

‘ Lova confirmed his recital, by affirming positively, that his father often made voyages which lasted ten or twelve days, to a nation much less black than his own; that he there changed black men for white, and brought back also fine cloths, covered with designs, which served his countrymen to tie round their bodies. To judge by the duration of the voyages, and the frailty of the vessels which make them, that this country inhabited by whites can be at no great distance from Port Praslin, and should belong to the same archipelago; perhaps it is one of the islands of the eastern part which Surville afterwards discovered.’

Surville went afterwards to the south-eastern extremity of the group, but his subsequent observations are not of very great consequence.

Captain Cook’s ‘complete Recognition’ of the New Hebrides follow, which instead of being translated, is properly taken from the English work; and this is followed by the journal of the voyage of the Spanish frigate *Princesa*. The extract is only, however, introduced to show, that the *Princesa* felt

fell in with Candlemas shoals, discovered by Mendana on the north of New Georgia. Our author suspects that they fell in with the Friendly Islands; but this rests on a very vague foundation.

Mr. Shortland's voyage follows, with a table of longitudes and latitudes of different places as determined by that navigator; and the narrative is illustrated by notes. In these, the author seems angry with Mr. Shortland, that he did not recognise these straits to be the same as M. Bougainville had seen, or that it had not been noticed by the compiler of the voyages from Botany-Bay. It is certain that Surville's islands were laid down in some maps; but the accounts were so vague and indiscriminate, that some judicious geographers doubted their existence; and Mr. Dalrymple supposed, that he had actually fallen in with New Britain, and which he consequently believed was the same as Solomon's Islands of Mendana. We do not, however, see, that every navigator is obliged to reconcile what he has seen with every preceding voyage: the compiler has denied that he wished to be unjust, but lays the blame on the insufficiency of his information. The rest of the notes betray a little too much petulance, and rather a wish to find fault.

General remarks on all the voyages are subjoined. In the first of these, the author endeavours to show that the islands of Solomon, discovered by Mendana in 1567, were seen by Carteret in 1767, by Bougainville in the following year, by Surville in 1769, and by Shortland in 1788. Gower's Island of Carteret is supposed to be the Isle Inatendu of Surville; and the straits of Bougainville and Shortland are pretty certainly the same. New Georgia lies between the 6th and 11th degrees of south latitude nearly, and from 3 to 10 degrees of longitude east of New Ireland: this general conclusion from the Spanish narratives is the subject of the second section of the remarks, and the third is the application of Figueroa's description of the Isles of Solomon, to the archipelago of the *Arfacides* of the modern navigators, with the proof of their identity.

The 4th and 5th sections are designed to prove the identity of the islands of Santa Cruz, discovered by Mendana; with the Charlotte islands of Carteret; and the Terra Australis Spiritus Sancti, with the great Cyclades of Bougainville, and the New Hebrides of Cook. In these questions our author succeeds very well. The 6th relates to the discovery of New Caledonia by capt. Cook: it is professedly inserted to complete the knowledge of the *Æquatorial* sea; but seemingly to blame captain Cook a little for not having given to the French navigator a sufficient share of merit.

The land of Louisiade, discovered by Bougainville, is the next subject of consideration; but it offers little novelty. The country is said to be fertile, and some reasons render it rather probable, that the coast of the Geelvink is, as we have said, the northern part of this island, or rather the northern projecting capes of an archipelago. The remarks on some assemblage of islands to the east of New Ireland afford nothing very interesting.

The charts which illustrate this work are numerous, interesting, and useful. The analysis of, and the information employed, in correcting the more perfect ones, are next described. They appear to be constructed with great skill and accuracy; but it is impossible to follow these details without transcribing the whole chapter. M. Buache's memoir, which concludes the volume, has already been the subject of our remarks in the last Appendix. An abstract of it is only inserted.

These discussions may appear perhaps too extensive; but it can never be improper to fix with precision the situation of different countries: to the navigator it is of the most essential service: to the philosopher it is an interesting employment. This enquiry may answer another good purpose. Those who may have been seduced by the splendid descriptions of Quiros, will now find with certainty that they had very little foundation; and it will be to no purpose to rest on promises calculated only to deceive, and on descriptions designedly delusive.

A Treatise on the Fevers of Jamaica, with some Observations on the Intermitting Fever of America, and an Appendix, containing some Hints on the Means of preserving the Health of Soldiers in hot Climates. By R. Jackson, M. D. 8vo. 6s. 6d. Boards. Murray. 1791.

THE hurry of a camp is not always incompatible with study and reflection on the subjects of medicine: the peculiar scenes which it furnishes may with a little care be faithfully preserved; and the reflection on these scenes may fit the physician for more careful observation, and mature his judgment so as to suggest a more discerning practice. Dr. Jackson tells us, with a prepossessing candour, that he engaged in the cure of diseases with a general idea of common practice only: his improvements were the suggestions of experience, collected with care from the bed-side, matured by a subsequent examination of the best medical authors. With few prejudices, he has observed with care; and, with little obstinacy, has compared his observations with those of others, marking their coincidence

incidence or disagreement. The account of the paroxysms of intermittents and remittents is by much the best we have received since the period of Cleghorn.

Fevers are the same diseases in every age and every climate: their essence consists in irregular action of the nervous system, and an unequal determination of the fluids; their causes are either a sudden diminution of the vis vitæ from cold, or a more gradual one by a sedative miasma: the connection between the causes and the change in the body is not easily explained. The similarity of fevers, however, in different countries, depends on that of their causes; and the first great division is into intermittents and more continued fevers. The species are determined by their peculiar forms, and the varieties by different appearances, derived from the constitutions affected. The similarity of fevers in their outline our author particularly notices, and compares that at Savannah la Mar with the endemic of North America: the latter is more certainly and peculiarly an intermittent; for the former, though it appears in a remitting form, seems to combine many of the distinguishing marks of the more continued fever. The tertian was the most frequent form of fever in Jamaica; but the double tertian, with similar paroxysms on alternate days, was more so. It was, however, of a kind between the double tertian and the semitertiana; for the second tertian scarcely finished its course before it was taken up by the succeeding fit of the first. The fever of the odd day, or the first tertian, usually returned later and later, with decreasing force, while the fever of the even day anticipated its period, and increased. Our author thinks he has seen the quotidian; but he seems to suppose its appearance suspicious, for the attack was in the evening, and the intermission was scarcely perfect. Quotidians, though uncommon, certainly exist: we have seen fevers consisting of paroxysms, equal in force, and similar in appearance, return every morning about seven or eight o'clock. Dr. Jackson mentions an apparent combination of a tertian with a quotidian, having three separate exacerbations in forty-eight hours, two of which regularly returned alike. This is certainly the semitertiana primi ordinis of Galen, the triple tertian of Cleghorn. The hæmitritæus of the ancients was more purely a remittent, without distinct intermissions; perhaps a fever of the same kind only, with longer paroxysms. In Jamaica, the frequent anticipations of fever rendered the observations often doubtful; and our author does not clearly refer the disease, just described, to the triple tertian, though we think there is little doubt of its nature.

It would be a matter of some utility could we learn to foretell,

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from the nature of the types, the accidents that are likely to happen in the progress of the disease, or to form a probable conjecture of the event. Something certainly may be gained if we observe with attention. Thus I may remark, that I never found anticipations of one hour or even two to be of much consequence in the fevers of Jamaica, particularly if they happened at an early period; yet if they were longer, or did not happen till after a long continuance of the disease, they often indicated an approaching crisis. On the contrary, where the paroxysm anticipated twelve or fourteen hours at one time, there was always suspicion of danger, at whatever period this might happen. It either indicated danger and malignity, or a disposition in the fever to change to a continued form. Anticipating fevers were likewise observed to be more disposed to terminate more speedily, than those which steadily preserved the same hour of return. This seems to have been known to the ancients. But farther, as anticipating types are generally a sign of increasing violence, though of a more speedy termination, so the postponing of the paroxysm, has usually been allowed to indicate a disease, whose violence has begun to decline. Such is the common observation, nor have I ever found it to be otherwise; unless in some cases of weakness and impaired sensibility, where the fatal paroxysm did not come on till after the usual hour of attack.'

In different countries the hour of attack of each species is different; and it is not easy, perhaps it is not very useful, to ascertain the nature of the fever from the first paroxysm. The bilious vomitings were not, according to Dr. Jackson's observations, confined to the single tertian, though they seem to have been more commonly confined to the tertian type. They are almost peculiar to intermittents, for his quotidiens were scarcely of that kind, and quartans did not occur to him.

The *existence* of critical days in fevers, for *influence* would be an improper term, is supported by our author's observations. The days, which appear in his practice to have been critical, are the 3d, 5th, 7th, 9th, 11th, 13th, 17th: the 8th day seemed more particularly fatal. In this account, the periods or revolutions of the fever were reckoned, and the types simplified: thus every revolution of a tertian was reckoned as 48 hours, though often completed in less, while the corresponding paroxysms of the double tertian were considered as the same disease. The chief variations from this course arose from anticipating or postponing paroxysms, where the sum of the anticipations or delays amounted to 24 hours in the course of the disease. In the double tertian too, if the second disease terminated the fever, it would appear to end on the even day, reckoning from the first tertian, though in reality on an odd day, reckoning from the second; and the contrary. In
general,

general, the fever, which originates in a relapse, or is dated from a remarkable change of symptoms, runs a course of the same length as the first fever; and this new course is often repeated, though in the reckoning we are not to expect the whole repeated, but only so much of the disease as intervened between the two changes. The revolutions are septenary; and these, occasionally interfering with the paroxysms, produce sometimes a little irregularity.

Our author proceeds to the history of the doctrine, or observations of critical days, and gives an accurate account of the sentiments of different authors. In his examination of Dr. Cullen's doctrine, he seems to have committed a slight error in comparing his own observations on intermittents, or remit-tents, with the professor's on continued fevers: 'so far as we have been able to observe, between the 7th and the 14th day, there are no remarkable critical days, except a fatal termination on the 10th (in consequence probably, as our author has suggested, and we shall soon notice, of the paroxysm on the 9th) may be considered as such.' If, after the 14th, any day deserves to be styled critical, it is certainly the 17th, and, in this, the intermittents and continued fevers concur. The following observations will explain the circumstances which may sometimes occasion the variety.

'It often happened that the symptoms of the disease underwent a material change on the fifth. It terminated on the ninth, or perhaps only put on a new appearance on the ninth, its final termination, not happening till after another period of five days. In the same manner, a change of symptoms on the seventh, was followed by a crisis on the thirteenth; or if the change of symptoms was not observed till the ninth, the crisis probably did not make its appearance till the seventeenth. Such change of symptoms on the odd days, (where we may see with propriety enough, that one disease was accumulated upon another), there being seldom any previous marks of crisis, was by no means uncommon; yet it happened still oftener, that the paroxysm of the odd day declined; the original disease terminated imperfectly, whilst a new one began the day following, which was an even day. By such accidents the order of the days of crisis was changed. And from the last mentioned cause the fourteenth, as a second seventh, becomes remarkable among the critical periods of fevers. This idea of a second seventh occurred to me many years ago, and long before I was acquainted with the opinions of Hippocrates or of Galen. It now receives information from the testimony of these careful observers.'

The remarks, which we have just now hinted at, respecting
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the fatal termination, we shall subjoin. We think them very judicious and accurate.

' The even days were observed to be fatal in the proportion of three to one, in those fevers, which came under my care during the time that I lived in Jamaica. The fact which is curious and hitherto, I believe, unnoticed, was discovered in the following manner. That I might the better trace the progress of nature through the whole course of the fever, a subject which, then engrossed my chief attention, I visited often, and spent much of my time in the apartments of the sick. Among other things I discovered the manner in which death more usually approached. The natural course of the paroxysm appeared generally to be finished, or the action of the febrile cause seemed actually to have ceased. The lightning before death, as it is termed, which has been generally attributed to the last efforts of dying nature, was frequently seen to take place. This was even sometimes so remarkable, as to give flattering hopes of a favourable crisis, yet in a short space of time, the powers of life began to fail, and at last were gradually extinguished, like an expiring taper. The crisis, strictly speaking, happened on the odd days, equally the same on those who died as in those who recovered: only I had inaccurately accustomed myself to refer the critical period to that moment where the signs of crisis were first perceived; in the other, I had considered it as happening at the hour of actual death. Thus it was observed in those fevers which terminated fatally on the even days, that the powers of life, though irrecoverably exhausted, were not totally extinguished by the paroxysm of the odd day. This paroxysm, in short, seemed to decline after the usual duration. It left the body in some measure free from disease; but so completely deranged in the vital functions, that the action of living, though it often went on for a few hours, could not be continued long. In this manner, the hour of death was frequently protracted to the even day; yet death happened sometimes on the even days, from another cause. The decline of the paroxysm, which in many cases was hardly perceptible, in others as very plain. The disease terminated; but a new one recurring after a short interval, speedily put a period to existence. In the mild fever of Jamaica, death usually approached in the gradual manner I have just described; yet in cases of much violence and malignity, the fatal termination was frequently on an odd day. In such cases the patient died in the height of the paroxysm, carried off by convulsions, apoplexy, or other accident.'

On the general causes of fever our author mentions some singular facts respecting the unhealthiness of peculiar situations. Marshes, regularly or frequently overflowed by the sea,

sea, are not, he tells us, unhealthy; or at least not the cause of putrid fevers. The fact is certainly true: we have known the vicinity of marshes, only overflowed at spring-tides, far from an unhealthy situation. The habitual exposure to other marshes, though it may not produce fever, seems 'peculiarly unfriendly to the principle of life.' Dr. Jackson informs us, that in the lower districts of Georgia, in America, the white females seldom live beyond the age of forty, the males seldom above fifty; but Europeans, who had arrived at manhood before they came there, live to a good old age. Our author tells us he is credibly informed that, at Petersburg in Virginia, there is not a single instance of a person born, and constantly living there, who reaches his twenty-first year. He saw a man in his twentieth year, shown as an instance of advanced age, who was verging, from decay, without any particular disease, to the grave. In the encampment of armies, he advises the position to be chosen at a distance from marshes; and, if possible, one defended from the exhalations by an intervening hill or wood. Where the winds are regular, and directed *from* the spot, we suppose it will answer as well. The approach of new and full moon seemed decidedly, from our author's observations, to have some effect as an exciting cause of fevers; and to Dr. Jackson's very candid and unprejudiced observations much attention is due.

The proximate cause of fevers is next considered; but the causes assigned by different authors are only noticed. We have already given a few hints on this subject in the present article: they may appear in some measure problematical, and we design them at present to be so.

The description of the fever at Jamaica is next considered: it is the tertian of warm climates, occasionally attended with inflammatory, nervous, putrid, or bilious symptoms, according to the time of the year, or the constitution of the patient. The prognosis in these fevers consists also of detached facts, which we find it very difficult to abridge: we must notice two or three of the most remarkable circumstances. Vomiting, our author observes, that continued during the remission, was generally dangerous: when it abated with the fever it was of little importance. Emetics, however, often rendered it continual. What was discharged furnished, of course, some means of judging of the event. The vomiting of a clear and ropy liquor, in which flakes of a dark coloured mucus were found swimming, was a dangerous symptom; and it occurred where the remission was indistinct, and the sweats partial and incomplete. Eruptions about the mouth are generally considered as critical, and indeed are commonly, but not always so:
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we do not recollect any author that has described the kinds so distinctly as Dr. Jackson, and his remarks will apply in a great degree to this climate. An eruption about the corners of the mouth, that comes out freely, *after* about the third revolution, in our climate after about the fifth day, is useful. On the contrary, an eruption earlier, especially if black, in hard knobs, or, as our author expresses it, like iron burnt blisters, and which makes its way with difficulty, shows danger and malignancy. Coldness, or cold sweats, our author did not find to be a fatal symptom, if not attended with a stricture on the skin, or a weak tremulous pulse.

The difference between a crisis and a simple remission is a subject of much more importance in the intermittents of warm climates, than in the continued fevers of ours. The intermission of the pulse, however it be accounted for, was one of the symptoms of a crisis. The particular feeling of the skin, in which there was an equal smoothness, and a total absence of spasmodic stricture, a sensation in its different degrees well known to every practitioner, was one of the best and most salutary symptoms.

The cure of the Jamaica fever is introduced by some heretical opinions, respecting the vis medicatrix naturæ. Our author supposes that nature never cures a fever; that the cause loses its deleterious power, or the constitution is habituated to it, and the usual influence is no longer dangerous. This is an opinion which a careful examination of appearances will suggest; and we have formerly observed, in terms less strong perhaps than those of Dr. Jackson, that nature is blind in her efforts, misdirects often her powers, and requires sometimes to be guided, and occasionally to be superseded in her conduct. Our diseases, we agree with our present author, are 'certainly not removed in consequence of *a regular design* in the mechanism of the frame?' in fevers, the cure is effected often without any visible effort, frequently during a deliquium, when the functions resume their healthy regularity, and the crises are very often the signs of the cure, rather than the causes. In all this there is much good sense and sound observation; and when it is admitted that, after the obstructions are removed, the disease may be left to nature, it ought to be said, remove dangerous congestions, and the cause of the disease will soon lose its influence. Our author is accurate in another remark, that a fever once formed will continue to run its course. We might perhaps have excepted the tertian of Jamaica, if he had not told us, that he did not find the bark stop it: the effects of this remedy were cordial and tonic only, unless given in doses that we should think enormous—

half an ounce every other hour. By large and early doses of bark, the fever, in one instance, he tells us, was suspended; but the patient continued weak and uneasy, till the period of the expected crisis. In general, he seems not to have used the bark in these very large doses in the Jamaica tertian antimony, *when the fever was formed*, seemed equally useless in stopping it; but, when given early, was useful; would at other times mitigate a paroxysm, or, when given near the critical period, would render the crisis more complete. In the Jamaica fever, when inflammatory, bleeding was premised; and a gentle vomit, when the stomach was loaded. The principal remedy was a dilute solution of salts, with a little emetic tartar, and sometimes a little laudanum.

‘ A powder composed of nitre, camphire, emetic tartar, and opium, was likewise employed with success; but the liberal use of warm bathing, was still more to be depended upon. No person perhaps, will refuse consent to the method of proceeding, which I have hitherto recommended; but when I mention a free and bold use of cold bathing, even in an early stage of this fever, I do not expect the same concession. To dash cold water on the head and shoulders of a person in a fever, has an appearance of rashness and hazard. I can, however, produce the testimony of repeated experience for the safety of the practice, no less than for its success in procuring remission; and shall therefore consider it a duty to recommend it warmly to the public. Wherever it was employed, and the cases in which it was tried, were numerous, a calm and equable perspiration, additional tone and vigour, with great abatement of irritability, were constantly observed to ensue.’

‘ Blistering on the contrary even at an early period, was generally of service; as also were opiates, and a judicious use of the warm bath; but cold bathing with salt-water, was, of all others, the remedy of the most powerful effect. I do not pretend to say, that it absolutely stopped the course of the fever; but I can say with truth, that it generally restored the distinction of paroxysm and remission, diminished irritability, and imparted a degree of tone and vigour to the system, which was justly considered as a sign of safety.’

‘ We ought always to bear in mind, that in dangerous and difficult cases, feeble remedies or even powerful ones timidly used, are of little avail. Cold bathing, employed with timidity, failed of doing good in some instances. I met with no example where the boldest use of it did harm. It was seldom, I must again repeat, that it did not succeed in obviating irritability, in checking the

he putrescent tendency, and in imparting to the system that degree of tone and vigour in which safety is observed to consist.'

We perceive, that in the most malignant kind of the Jamaica fever, our author gave opium, in quantity sufficient to produce a low degree of intoxication.

We have given the whole of our author's recommendation of cold-bathing, except the cases which occur in the notes. The first hint he seems to have had of it was from the master of a ship, who observed, that, at the Havanna, several of the men who had fevers jumped overboard, and those who were not drowned were found to be greatly relieved. It is mentioned too, he adds, by Busbequius in his *Iter. Constantinop.* Dr. Jackson is not aware, that it is not a new remedy even in Europe. An instance of its good effects occur in Dr. Willis' tract *de Anima Brutorum*, p. 264, where he ordered it in a violent fever attended with wild delirium. The ancients, and some moderns, used it since that time, in the ardent and inflammatory fevers as well as in putrid fevers. In the latter it is recommended by Galen, mentioned by Ludwig, and what, appears nearer our author's purpose, was employed by De Hahn in the *Tritophæa Wratislaviensis* of Sauvages. In Chardin's *Travels*, that author describes the method employed in curing his own fever, which consisted of throwing the coldest water on his head, neck, thighs, and feet. Cyrillus, a Neapolitan physician, directs his patient to be sprinkled with snow.

The yellow fever of the West Indies seems, by our author's description, to be a typhus, attended with great irritability and prostration of strength. It is almost peculiar to strangers on their arrival from Europe; and negroes, who come from thence, are attacked with it, though when brought from Africa are not liable to the disease. Creoles are only attacked when they have left their native country for some time, and return to it. The fever is of three kinds; the first is of a rapid putrefactive tendency, and in this the yellowness is most frequent: the second more nearly resembles the continued nervous fever; the third is attended with great irritation, and marks of inflammatory diathesis. The history follows, and every symptom, together with the dissection, shows that the highest degree of weakness, relaxation, and putrefaction, prevail in the true yellow fever. Bleeding was rather a preparatory than an essential remedy; yet it relieved local pain and head-ach. Blisters to the epigastric region, in this and the malignant tertian of Jamaica, were useful; but the chief remedy, which our author trusts to, in the different species of yellow fever, is alternate warm and cold bathing. The vomiting, he tells us, has sometimes been checked by plentiful draughts of rum
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and water. In the third species, there were various symptoms of a dissolved state of the blood; and, in this, Dr. Jackson allows emetics were of more service than in any other species of Jamaica fever.

The intermitting fever of America is the next object of attention; and, in the description before us, it appears to be only a single tertian, distinguished by symptoms of peculiar violence. The first symptoms of debility were often so slight, so transitory, and frequently absent, that they deserve not, in Dr. Jackson's opinion, to be considered as the cause of the subsequent phenomena. Our author next traces the peculiarities of the disease in the different provinces where he observed it in his attendance on the army. We need only remark in general, that the active campaign in the winter 1780-81, notwithstanding want of covering, exposure to the weather, damps, and wet from rain, as well as from wading rivers, was remarkably healthy. Indeed change of place was, in general, useful, though this we are sometimes inclined to attribute to removing from marshy situations. Dr. Jackson rather thinks the exercise of gestation was of service, and only excludes its utility from cases of local inflammation and delirium: in his own case, which was a bilious fever, seemingly of the intermitting kind, a journey, though in an open carriage exposed to rain, seemed greatly to relieve. It was a remedy in his own way, a cold-bath, and it produced the usual tonic effect of the bath. Among the symptoms of peculiar danger are mentioned a flushed face, but at the same time dark and overcast; or a greasy dusky appearance, with a look of sternness and despondence, particularly with a white glutinous covering on the tongue.

The remedies, except the bark, did not seem to do much service. Dr. Jackson selected thirty men affected with the fever about the same time: to ten he gave repeated emetics; to ten others different kinds of cathartics; and to the remaining ten, no medicine at all. The progress was nearly the same in each class, though he seems to think, that in those who took the cathartics, the paroxysms were milder, more regular and distinct. The operation and management of emetics are, in our author's opinion, mistaken. They are, he remarks, sometimes of use to lessen inflammatory diathesis, (and prepare for the exhibition of bark; for this diathesis and, in some constitutions, it appears only in a hard pulse) the artery does not freely expand; the skin is contracted, and the perspiration not free: the salutary effects of the bark in the cure of intermittents are consequently prevented. Dr. Jackson, as we have already hinted, gives the bark in large doses; and when it is

rejected by the stomach, or passes off by stool, he thinks the fever relieved by it, with the same certainty as if it was retained. The dose is, however, generally kept below what will excite vomiting. The bark seems to act, it is remarked, by supporting the tone, and giving some degree of inflammatory diathesis; so that it is only by accident a specific in intermittents, because intermittents are most commonly connected with atony.

‘ It is universally known, that the powers of bark seldom fail in the cure of intermitting fevers, where given in sufficient quantity; yet I must also observe, that its virtues do not seem to extend farther than to a temporary suspension of the paroxysms. That bark does not eliminate or destroy the actual cause of the disease, appears plainly from this fact, that relapses are frequently the consequence of those circumstances which occasion debility, or which counteract the effect of this tonic remedy. To which we may add, that though relapses are often of a different type from the original fever; yet as they generally happen on an even day from the suppression of the paroxysm, there can be little room to doubt that the old complaint again resumes its course, though it probably in the meantime, loses several of its original symptoms. It is a fact likewise which we ought not to omit mentioning, but which in general does not seem to be much attended to, that some periods are more remarkable for the relapse of intermitting fevers than others. I observed before, that relapses almost constantly happen on the even days, and now add, that the most remarkable of these days are the sixth, the eighth, twelfth, fourteenth, twentieth, twenty-second, twenty-eighth, and thirtieth. The fourteenth, is remarkable for relapses above all the others. Next to it we may rank the twelfth, twentieth, and twenty-second; unless in times of very prevailing sickness, where the sixth and eighth often come in for a great share. If we take pains to examine the particular circumstances of the patient, and attend to the nature and degree of the prevailing epidemic, we may often be enabled to form a tolerable conjecture with regard to the most probable period of return.’

The Hessians, who retain their prejudices against the bark, suffered severely from the tertian. There was a Hessian regiment which lost $\frac{1}{3}$ of its men: some British regiments lost $\frac{1}{4}$, while others, serving in the same place, and partaking of the same hardships, are said not to have lost $\frac{1}{20}$.

The last part of this work is a review of the practice of physicians in febrile diseases from the days of Hippocrates. If our article had not been already so far extended, we might have added some observations on these remarks: we may be at least allowed to suggest, that our author is not sufficiently complain-
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fant to Dr. Sydenham, nor sufficiently acquainted with Dr. Stahl's works, to form an accurate opinion.

The Appendix consists of judicious remarks on the management of soldiers in hot climates: they relate chiefly to necessary exercise, and cautious or abstemious living. Some remarks on the qualifications of regimental surgeons, and on the inutility of general hospitals, deserve attention.

Such is nearly the work before us, which we have sufficiently praised by the minute examination we have bestowed on it. On some points Dr. Jackson differs from his predecessors; in some we think that we perceive the too great influence of particular opinions: we have neither endeavoured to reconcile the contending parties, nor to correct the supposed error. Having never practised in hot climates, it would have been rash and unreasonable to have interfered on either subject. In general, from the candour, the judgment, and ability of our author in those points where we are better able to judge, we are much prepossessed in his favour; and we think this work one of the most rational and most useful medical treatises on the subject that we have seen since the days of Cleg-horn and Senac.

A new Translation of Isaiah; with Notes supplementary to those of Dr. Lowth, late Bishop of London, and containing Remarks on many Parts of his Translation and Notes. By a Layman. 8vo. 5s. boards. Johnson. 1790.

IT would be unfortunate if the acknowledged merit of any version were to preclude all farther examination and every future enquiry; or that criticism should be ever so far overawed by a name, however respectable, as to feel a religious apprehension when she again approaches a work once illustrated by a master's hand. On a subject so difficult as that of the ancient prophecies, the misfortune would be still greater; for minute anxious enquiry, frequent reflection, an attentive examination, and a careful comparison, are particularly requisite in ascertaining the meaning of many different passages. On these accounts we have followed the 'Layman' with some care in his attempt sanctos recludere fontes, atque haurire; and though we differ from him often in his principles, and frequently in his interpretations, we can chearfully praise his diligence, his acuteness, his learning, and his industry.

This translation is not wholly new: some parts of it were published in the first and third Numbers of the first volume of 'Commentaries and Essays.' They were noticed with respect in our LVIIth volume, p. 481, and in our XLIII volume,

volume, p. 424. As the whole, however, now appears together, we must take a larger scope, for the former translation only included the twelve first chapters of Isaiah; chapter lii. 13, and liii. 12.

After a compliment, perhaps too short, and apparently forced, to the former very respectable translator of this sublime and animated prophet, the Layman mentions some of the reasons which induced him again to translate the whole of Isaiah: we say some of the reasons, for it will be soon evident that he does not assign all. Those passages, which are cited in the New Testament, from the prophet, it is remarked, are essentially different from Dr. Lowth's translation. An instance of the dissimilarity is in Romans xv. 21, where it is intended to cite the two last sentences of the fifty-second chapter of Isaiah: but if the bishop's

'Version be just, the original conveys a very different meaning from the citation. In like manner three sentences of Isaiah liii. 8. are understood to be cited in Acts viii. 33; but two of these sentences in the bishop's version are *totally* different from the citation. He hath not attempted in either of these cases to reconcile the difference or to account for it. It appears to me in the highest degree probable, that in both there was a perfect agreement between the original and the citation; and that the difference was occasioned by the corruption of the original, either by accident or design. I may add, that if the two first sentences of Isaiah liii. 4. which are cited in Matt. viii. 17. as being fulfilled in the cures performed by our Saviour on certain diseased persons, be rightly translated by the bishop, they are strangely misapplied * by the evangelist: but the mistake is certainly in the translation, and not in the application. Several other examples of the same kind will be observed by every attentive reader.'

These are objections that have been often made and answered. In almost every instance, where the Old Testament is quoted, it is from the LXX, a text in general correct, but some-

* See Bishop Pearce's Commentary on St. Matthew. This learned writer, merely on account of the supposed misapplication of the prophecy, conjectures, that Matt. viii. 17. may be an interpolation. Dr. Sykes in his Essays on the Truth of the Christian Religion, p. 232, 233. 2nd edit. takes another method, and, presuming the English version to be right, affirms it to be "certain, that the words cited Matt. viii. 16, 17. are nothing but mere accommodation of the phrase of Isaiah to the present occasion:—because, saith he, we find them applied by St. Peter in his 1 Ep. chap. ii. 24, to a quite different purpose, viz. to Jesus's bearing our sins upon the cross." But the reason here given by this learned writer is founded in mistake. St. Peter doth not so apply the words of Isaiah liii. 4; but certainly cites Isaiah liii. 12. where the words of the LXX are *αυτος αμαρτιας πολλων ανηγγικε*: and the apostle may perhaps allude to Isaiah liii. 6. The word *αμαρτιας* now found in Isaiah liii. 4. instead of *ασθενιας*, in the version of the LXX, is a great corruption. See Dr. Kennicott's Diss. Gen. Sect. 79. and my note.

times erroneous, and that part which contains Isaiah is certainly not preserved with care, if it was originally rendered with accuracy. We may easily suppose, either that it was in these instances erroneous; that the apostle wrote from recollection; or that he preferred the allusive to the more direct meaning. In the first passage, the latter supposition was most probable; for, when the apostle of the Gentiles was professing that he had not taught the name of Christ where it had been heard before, he certainly caught at an authority that, in no copy, was applicable in a direct view. In the second instance, St. Luke, perhaps designedly, quoted the translation of the Seventy. *Γενεαν*, undoubtedly means *generation*; perhaps more strictly *lineage*, and sometimes *posterity*. If it were of consequence we should change, in this passage at least, our author's version. But, however the verse may be rendered from the LXX. is of little importance to this part of the question, for the Greek text is far from being immaculate: it appears to be clear and correct in the present instance; but, if other manuscripts differ, we see not what should have precluded bishop Lowth from following what was, in his judgment, the most accurate.

Other reasons for this new attempt are perhaps of more importance: the numerous and valuable readings collected by De Rossi have greatly contributed to our knowledge of the sacred writings; and this resource, as it was posterior to the publication of Dr. Lowth, has in some degree corrected, and occasionally elucidated, different passages. The Remarks on Isaiah, though referred to by Dr. Kennicott in his 'Remarks and Observations on Select Passages in the Old Testament,' have not appeared among his posthumous remains: they were probably in too crude and undigested a state for publication. The translation, published in the 'Commentaries and Essays,' was divided, like bishop Lowth's, into hæmistichs, when they were not manifestly prose. At present they are printed without a division, for there is great uncertainty, our author thinks, in the breaks; and, at last, the translation is not made poetry by this arrangement. In those parts more strictly poetical, it might still, perhaps, have been proper to adopt the divisions, and a more animated language: where the parallelisms also are obviously intended, they are enforced by a division; and the translation would have acquired greater spirit and variety by this means. In general the prose is more suitable.

If any one has compared the passages, which we have already cited, with bishop Lowth's, and the common translation, he will probably have suspected other motives besides these which are mentioned for the present undertaking. There are a few passages, like the last words of Isaiah liii. 8, where a slight alteration makes a real difference in the sense. It was

not probably from verbal criticism that the bishop translated—
 ‘*For the wickedness of my people;*’ and the Layman—
 ‘*Through the wickedness of my people was he smitten to death.*’ The translation of *παρανομία*, or rather the preference of *πῆμα*, is a similar instance; but this subject we shall again resume.

As we have given specimens of the former parts of the translation, in our review of the Commentaries and Essays, we shall select one from what is now first published; and we shall prefer the fourteenth chapter, as it is a sublime and animated prophecy, and our readers may compare our author’s notes with those of the bishop, as it is selected among the specimens of his translation in our review of Dr. Lowth’s work, vol. XLVII. p. 37. We shall quote only from the 4th verse.

“How hath the oppressor ceased! the tyrant ceased! JEHOVAH hath broken the staff of the wicked, the sceptre of the rulers. He who smote the people’s in fury, with a stroke unremitted; he who ruled the nations in anger is persecuted, and no one hindereth. The whole earth is at rest, is quiet; they burst forth into a joyful shout. Even the fir-trees rejoice over thee, the cedars of Lebanon: Since thou art fallen, no feller hath come up against us.

‘Hades from beneath is moved because of thee, to meet thee at thy coming: he rouseth for thee the mighty dead, all the great chiefs of the earth; he maketh to rise from their thrones all the kings of the nations. All of them accost thee, and say to thee; “Art thou, even thou too, become weak as we? Art thou made like to us? Is then thy pride brought down to Hades; the sound of thy sprightly instruments? Is the vermin become thy couch, and the earth-worm thy covering?”

‘How art thou fallen from heaven, O Lucifer, son of the morning! art cut down to the earth, thou who subduedst the nations! yet thou saidst in thy heart: “I will ascend the heavens; above the stars of God I will exalt my throne; I will seat myself upon a lofty mountain in the extremities of the north; I will ascend above the heights of the clouds; I will be like to the most high.” But thou art gone down to Hades, to the sides of the pit.

‘They who see thee shall look attentively at thee; they shall well consider thee: “Is this the man who made the earth to tremble; who shook the kingdoms; who made the world a desert; who destroyed the cities; who never dismissed his captives to their own home? All the kings of the nations lie down in glory, each in his own sepulchre: but thou art cast out on the mountains, as being a corpse detested; clothed with the slain, with the pierced by the sword, with them who go down to the stones of the pit. Thou shalt not be joined to them in burial; because thou hast destroyed

stroyed thy country, thou hast slain thy people. The seed of evil-doers shall never be renowned."

' Prepare ye slaughter for his children for the iniquity of their father, lest they rise and possess the earth; and fill the face of the world with warriors. For I will arise against them, saith JEHOVAH, God of Hosts; and I will cut off from Babylon the name and remnant, the son and posterity, saith JEHOVAH: and I will make it an inheritance for the porcupine and pools of water; and I will plunge it in the miry gulph of destruction, saith JEHOVAH, God of Hosts."

' JEHOVAH, God of Hosts, hath sworn, saying; surely as I have devised, so it shall be: and as I have purposed; the thing shall stand; to crush the Assyrian in my land, and to trample him on my mountains. Then his yoke shall depart from them; and his burden shall be removed from their shoulders. This is the purpose which is purposed on the whole earth; and this the hand which is stretched out over all the nations: for JEHOVAH, God of hosts hath purposed; and who shall annul it? And his hand is stretched out; and who shall turn it back?'

The Layman, in opposition to Dr. Lowth's opinions respecting this ode, mentioned in p. 39 of the volume of our Journal just referred to, tells us that Mr. Jackson, in his Chronology, has clearly proved that the king of Babylon was not slain by Cyrus at the taking of the city; and that the only king of Babylon, slain by him, was Neriglissar, over whom he obtained a complete victory, in the year before Christ 554, that is, 17 or 18 years before the taking of the city.

' But if this account be true, (adds our author in the notes) it will be asked,—is it possible to understand the thirteenth and fourteenth chapters of Isaiah in consistency with it? I answer, that the above-mentioned reading in the LXX affords a complete solution of the difficulty; and in consequence of it the prophet is to be understood in the following manner. Having in the thirteenth chapter and the two first verses of the fourteenth foretold in the most express manner, and in the most beautiful language, the destruction of the Babylonian empire and the delivery of the Jews from slavery, he proceeds to inform them, that in that day in which God should give them *some* rest by the defeat and death of the king of Babylon, in a great and bloody battle, they should exult over him in the elegant ode which he immediately subjoins. His meaning is not, as the bishop understands him, that immediately upon the destruction of Babylon his countrymen should so exult; but that many years before that event God in his goodness to them would cause the rigour of their slavery to be considerably abated. If we adopt this interpretation the prophecy and the history will

be perfectly consistent: but if, with bishop Lowth and others, we understand the prophet as informing his countrymen that they should pronounce the ode when God should have given them *complete* rest by the destruction of Babylon, and the defeat and death of the king, the prophecy and the history will be contradictory the one to the other, and absolutely irreconcilable. I will only add, that this interpretation is strongly confirmed by the ode itself, in which is contained a clear prophecy of the complete destruction of Babylon, which could not be introduced with propriety into an ode not to be pronounced till that prophecy should be in a great degree accomplished.'

With these views he shows, with some probability, that the word הַכִּיָּה, translated by the LXX. ἀναπαύσει, means only shall procure *some* rest, and not be wholly rescued. We shall add the following notes.

' 4.—The tyrant ceased.—] Our version is, *the golden city ceased*, and bishop Lowth's, *the exactress of gold ceased*: but it is manifest that the LXX found a different reading, which they render καὶ ἀναπαύσεται ὁ ἐπισπεύδης, and the context seems to require an expression synonymous to the preceding, it being an ode of exultation over the king, and not over the city. See De Rossi.

' 13.—upon a lofty mountain—] I follow the LXX, who had a reading different from the present Hebrew. The words of our version, *upon the mount of the congregation*, and also of bishop Lowth's *upon the mount of the divine presence*, suit not the character of the supposed speaker, the king of Babylon.

' 15.—to the sides of the pit—] See 1 Harmer 197, 198.

' 19.—on the mountains—] The version of the LXX, ἐν τοῖς ὄρεσιν, which I follow, affords the best sense; for there seems to be no propriety in saying of a corpse, which had not been laid in a grave, that it had been cast out of its grave, or, as bishop Lowth hath it, the grave.

' Ibid.—as being a corpse—] LXX, ὡς νεκρός. They found כַּפֶּנֶר here, and not at the end of the verse; and in this place the word is very proper. Instead of this word at the end, they found a similar word, כַּבֵּן; and their version of the end of this verse and the beginning of the next, seems to be preferable to the present reading of the Hebrew. It is thus; "As a garment polluted with blood is impure, so likewise thou shalt be deemed impure; because, &c."—It may be farther observed in favour of the Greek version, that אִתָּם, *with them*, in the present Hebrew, is similar to אִתָּךְ, *thou*, found by the LXX, and that the word here rendered by them περὶ νεκρῶν they have rendered in the same manner in Ezek. xvi. 6. 22. where it is joined with בַּדָּם, *with blood*, as it is in Isaiah in their version.

' 21.—with

‘ 21—with warriors.—] LXX, πολεμῶν, or, according to some copies, πολεμίων. This last seems to be the true sense. The common translation, *with cities*, which the bishop follows, is liable to great objections. Bishop Coverdale hath *castels and townes*; but the versions of 1574 and 1599 have *enemies*. See Syr. Chald. and Arab. Men who employ their power and influence in adorning and enriching the world with cities, for the accommodation of their species, are justly denominated benefactors of mankind; but those who raise and support large armies, and use them only for purposes of ambition and tyranny, ought to be viewed in a different light, and are, in Milton’s words, “ Destroyers rightlier called and plagues of men.” P. L. xi. 697.

‘ 22.—the son and posterity.] See 1 Jackson, 409. LXX, καὶ σπέρμα.

‘ 24—27. Mr. Jackson (i. 323, 324.) understands the destruction of Senacherib’s army, which is related in 1 Kings xiv. 20, &c. 2 Chron. xxxii. 21. and Isaiah xxxvii. 21, &c. to be here foretold; and bishop Lowth in his note saith, “ That the circumstance of this judgment’s being to be executed on God’s mountains is of importance; and that it may mean the destruction of Senacherib’s army near Jerusalem.” If this opinion be right, this passage ought not to be considered, as it is by the bishop, as part of the ode contained in this chapter; but as a distinct prophecy. It is so considered by the LXX, who thus introduce it, Ταδε λεγει Κυριος. As the defeat of Senacherib’s army happened in the year before Christ 712, it is manifest that a prophecy of this event could not be inserted in an ode of triumph in the death of Neriglissar, which happened 158 years afterwards, or on the conquest of Babylon, which happened 17 years after his death. See 1 Jackson, 324, 402, 427, 430.’

These notes suggest numerous remarks; but we can only select a few, which appear most important. The first relates to the fourth verse, which, on recurring to the Septuagint, appears to be rendered a little unwarrantably—the words πῶς ἀνιπεπαυται ὁ ἀπαιτῶν, are certainly much nearer to Dr Lowth’s translation, the *golden exaltress*, than to either of the general words *tyrant* or *oppressor*. Literally, perhaps, it should have been the importunate *exaltor*, if it had not been joined to a feminine verb. The Hebrew word is one of the *אִפְּאֵל* λεγόμενα, and seemingly derived from the Arabic verb *أخذ* to take away. Our author is not aware of a very ingenious remark of an able critic, ‘ that the ה, which ought to have been added to the following word מִדָּהָב, was, probably, by the error of the transcriber, added to the שֶׁכֶת: on the contrary, that the ה was added to it in the end, which should not

have been there, unless it was considered as the paragogic *He.* Dr. Lowth has, however, translated it as a feminine, which the Septuagint does not countenance, and the Layman relies a little too implicitly on that version, and attributes a degree of infallibility to it, which we should not have suspected in a good Protestant. The remark and correction, just quoted, we own appears to us not only a happy, but a judicious emendation, for it removes, in a great measure, the difficulty which deforms Dr. Lowth's version. The other term *επισπουδαστης*, is also rendered by a word far from appropriated or characteristic: perhaps *task-master* would come nearer to the general meaning. *Επισπουδαζω*, is literally, to urge or hasten on.

A slight remark occurs to us on the term 'feller,' which at first seemed an erroneous interpretation, for if the tree had been once *felled*, this observation would scarcely have been suitable. On recurring to the original, we perceive the word to be *רע*, which is used substantively for summits.

Our author's translation of the latter part of the third verse appears singularly accurate and comprehensive. It is indeed improbable that the king of Babylon, after having boasted that he will exalt his throne above the stars of God, should by a wonderful anticlimax, fix on the little Hill of Sion, situated not indeed in the northern, but the southern part of Palæstine. The expression also is emphatical, and signifies literally the 'sides,' the *extremities* of the North. The remark of Doederlin is ingenious, and deserves to be mentioned. He thinks 'the mountain of convention, at the extremities of the North,' which our author has rendered by the less appropriated term of *lofty* mountain, means the northern pole, because from this place, as from a center, all the stars and planets seem to be connected, literally to have convened. He quotes also Job ix. 9, where the words *תִּמְנָן הַדָּרִי*, in our translation called the 'Chambers of the South,' are rendered Penetralia Austri, as Arcturus, Orion, &c. hide themselves there during the greater part of the year.

But we shall extend our article too far; and we shall only add, that as our author is an admirer of the Septuagint, it is surprising that he should not have added the latter end of the 19th and the beginning of the 20th, as they occur there, to his own version.

As the Layman has changed his opinion respecting the word *καρθενορ*, we ought in justice to transcribe his reasons.

Vii. 14 —the young woman—It is matter of great debate whether the word *עלמה* hath been rightly understood to signify a *virgin*: and as it is certain, that the authors of the Greek version of Isaiah, called the version of the LXX, who were Jews, and who
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made their version about one hundred and thirty years before the birth of Christ, rendered the word found by them in the Hebrew *η παρθενος*, the virgin, and as St. Matthew appears to cite the version given by them, I formerly thought that we might be satisfied, that the word **עלמה** properly signifies a virgin, or that when they made their version, the word in the original was **הבתולה** and not **העלטה**; the former word being used much oftener in that sense, than the latter, and **בתולא** being the word found in the Syriac version of Matthew i. 23. But as the latter word is found in all the MSS. is supported by authorities much more ancient than any Hebrew MSS. now extant, and is translated *η νεανις*, the young woman, by Aquila, Theodotion and Symmachus, it is more probable that the present reading is right, and that the translation of the LXX is wrong. Is the prophet on this supposition to be understood as foretelling the promised Messiah? In answer to this question, I must say that, in my opinion he is so to be understood. This chapter is manifestly connected with the next chapter, and also the beginning of the ninth, which must necessarily, I think, be understood in that light. The prophet is here foretelling, in the first place by the immediate direction, and indeed in the words of God himself, that though an alarming conspiracy had been formed against the family of David, which at that time could not be numerous, Athaliah having attempted about one hundred and forty years before to extirpate the family, and having nearly succeeded in the attempt, (2 Kings xi. 1. 2 Chron. xxii. 10. and Joseph. Antiq. lib. ix. c. 7. § 1) yet that the deliverer, who had been promised to arise from that family, would most assuredly in due time be born.

Yet, if the latter part of this reasoning be admitted, we see little real force in the verbal criticism. We shall consider it in that view only. It has been remarked, and we believe by one of our own countrymen, in his observations on the different manners of quotation in the New Testament, that when a passage in the Old Testament is alluded to only, the peculiarly emphatical words, *να, οπως, &c.* are usually omitted. The passage, however, of St. Matthew, which speaks of this prophecy, is peculiarly pointed, i. 22.—*αὐτο δ' ὅλον γέγονεν ἵνα πληρωθῇ τι εἰρην.* This emphatical style is omitted, when the words are allusive only. We may remark, however, that a German author, who did not deserve so rigorous a punishment for his heterodoxy as he experienced, wrote a treatise to show that the passage in St. Matthew only alluded to the prophecy as a similar event; nor is it to be known, but from the context of the prophecies, and collating them carefully with the New Testament, whether any event is really the fulfillment of a prophecy, or a comparative allusion. With respect to the

particular arguments of our author in the present case, we think they are by no means valid, in opposition to a reading so little varied in a very considerable number of manuscripts; and, as we have already said, the alteration seems not to have been so much the effect of a *philological*, as of a *theological* change of opinion.

This double sense of a prophecy, a subject which our author seems to elude in his notes on *Is. vii. 16*, he speaks of in the notes on the *xlth* chapter. The bishop, after having explained the more direct and literal meaning of this chapter, goes on:

‘ Yet obvious and plain, saith he, as I think this literal sense is, we have nevertheless the irrefragable authority of John the Baptist, and of our blessed Saviour himself, as recorded by all the evangelists, for explaining this exordium of the prophecy of the opening of the gospel by the preaching of John, and of the introducing of the kingdom of Messiah; who was to effect a much greater deliverance of the people of God, Gentiles as well as Jews, from the captivity of sin and the dominion of death. And this we shall find to be the case in many subsequent parts also of this prophecy, where passages manifestly relating to the deliverance of the Jewish nation, effected by Cyrus, are with good reason and upon undoubted authority to be understood of the redemption wrought for mankind by Christ.

‘ This notion of a double sense of prophecy seems to me to be an hypothesis invented without necessity and supported by no good arguments. It is undoubted that in the subsequent part of Isaiah’s prophecies he foretells many circumstances relating to the Messiah and his kingdom, and also the return of the Jews from the Babylonish captivity; but why may not these prophecies be distinct and independent? what necessity is there for supposing that the redemption from Babylon, which is clearly foretold, is employed as an image to shadow out a redemption of an infinitely higher and more important nature? and as we have the irrefragable authority of John the Baptist, and of our blessed Saviour himself, for explaining the exordium of the prophecy of the opening of the gospel by the preaching of John, and of the introducing of the kingdom of the Messiah: why should we not be satisfied that the exordium of the prophecy hath no other object than these?

‘ The beginning of this chapter is, as Mr. Jeffery in his Review, p. 127. observes, an assurance from the prophet, that although the Jewish people had undergone, and would still undergo, various calamities, yet that God in some future time would graciously interpose in their behalf; and the prophet placeth himself, as it were, at the time, and having given direction to the

priests by the command of God to comfort his people, he represents himself as hearing the voice of one proclaiming the immediate interposition of God by the coming of the Messiah. By thus considering the prophet as present at many events which he foretells, great light is thrown on many of his predictions; and these predictions taken in connection with the corresponding events are, I think, the signs of the times, to which our Saviour more particularly alludes Matt. xvi. 3.'

We see not, however, that our author's opinions can be established, without destroying the credit of almost all prophecies; for many of them, uttered on particular occasions, must have a present literal meaning, as well as a distant typical one, or the distant meaning would no longer be remembered.

We have now given sufficient specimens of this translation: they are specimens too of the Layman's judgment and abilities. On the whole, we are much pleased with this version. If we except a little too strong attachment to the Septuagint, and a few peculiar theological opinions, which are seldom conspicuous but to the more exact, critical eye, this work may be said fully to answer the expectations formerly entertained of it, and to be judicious, correct, comprehensive, and often elegant.

Historical Review of the Administration of Mr. Necker, written by himself. Translated from the French. (Concluded from Vol. II. New Arrang. p. 8.)

IT is not owing to a barrenness of mind, to a want of attention to the gradual developement of the late unparalleled revolution, that some persons have traced the events from one cause. M. Necker treats with an indignation that we can easily account for, the observation, that 'the doubling the number of the tiers état has been the cause of all.' It is not true that this has occasioned the revolution: the misconduct of the king and of his ministers, particularly of our author, is conspicuous in numerous instances; but it is one of those great and original causes, which is almost alone sufficient to have produced it, and whose numerous consequences scarcely any prudence could have prevented, any judgment or spirit opposed. It is true that systems and theories, 'those idols of the understanding,' or visions of the fancy, had the first homage; there was an unknown power that directed the whole; there was a spirit that pervaded the nation, and gave it an energy and an unity of design, by simplifying the object: all these would have undoubtedly

edly in the end expanded, and the subject of their meditations would have been, in time, embodied. This M. Necker has since seen, and admits in this work. What then accelerated the birth? The consciousness of possessing power by the numbers, which could only be counteracted by the union of two other orders, an union that jealousy would weaken, enthusiasm dissipate, or a love of popularity break asunder: in short, an union that could never be either efficient or lasting. When therefore this spirit had stalked beyond its confines, the numbers of the tiers état gave it a mischievous energy, and at once hastened the explosion. If therefore, as M. Necker alleges, it shows a barrenness of mind to trace the revolution to this cause, it shows a weakness in him not to have adverted to it. In reality, his mind was never comprehensive enough to have one system; and that which he has since adopted, will not justify his measures during any one given period. The object to be attained was, he tells us, every degree of freedom, that, in a great monarchy, can be made consistent with the maintenance of public order; every concession in favour of the people, that can be reconciled with justice.—But to return to the order of the narrative.

The tumults at Versailles, on the 5th of October, rendered a resolution immediately necessary, either to yield to the storm, or to oppose it. The king, who during the whole contest seems never to have known how to grant with grace, or refuse with dignity, yielded, in this instance, and went to Paris. M. Necker, who claims whatever merit may be due to this step, gives the reasons which influenced him in the advice he gave. They indeed appear judicious; nor ought we to arraign them from a view of subsequent events. The principal reasons were, that the king was without money; at that time without knowing in whom to repose a confidence; the nation threatened with famine; and every place equally dangerous with Paris: to withdraw from the kingdom was not, for a moment, in contemplation, as the exigencies were not then sufficiently great to justify such a measure; and every attempt at resistance would have undoubtedly brought on a civil war. After the removal, the minister confesses his embarrassment; and that, for a time, every measure was dictated with a view to the personal safety of the king. This system of unrestrained concession was continued from habit; more probably from apprehension. Our author seems to blame this plan, and to consider it as a preferable mode of conduct even to have exercised the suspensive veto; but, in this case, we have no difficulty of distinguishing the preference of opposition as an after-thought even from the expression. The language
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of the king, on the 4th of February, was uncommonly humble; and this leads M. Necker from his fancied resolution, to complain of the indifference with which he has been treated, and the ingratitude of the new government. The assembly have attended to this discourse; they have rendered the executive power permanent; but they have neglected the implied meaning, and have only given the monarch leave to be the executor of *their* power, and the organ of *their* wills. Let us select our author's representation from a subsequent part of the Review.

‘ The assembly, however, far from pursuing the path which these reflections point out, have stripped the chief of the empire of all the attributes which tended to support the idea of his elevated station, and have at the same time deprived him of every thing which constitutes moral dominion, the only dominion that invariably commands respect and captivates obedience. They have left the king no influence either in ecclesiastical preferments, or in the choice of judges, or magistrates of the police, or municipal officers, or governors of the departments and districts, or commanders of the national guard, or the new superintendants of public order, a train band that is to supply the place of *Maréchaussée*; in short, all army and navy promotions are subjected to almost invariable rules; and, as if it were too great an indulgence to have restored to the king the power of financial appointments, they have obliged him to accept new directors of the posts from the farmers general at present in office; and this minute restriction has been fixed by a legislative decree. It is certainly possible that nominations to offices might in general be equally judicious, were all influence on the part of government superseded: but a king who has nothing to confer, is obeyed merely by courtesy. This is not all: they have not left the monarch the right of bestowing the least encouragement, the smallest gratuity, without the preliminary consent of the national assembly; and the reporter of the committee of pensions, who, under the inspection of the assembly, which must necessarily be rapid, has at this moment the regulation of the whole list, has more of the necessary requisites to be king of France than the descendant of Hugh Capet. As the last extinction of every species of influence on the part of the chief of the nation, and as the last privation, a privation the most painful perhaps of all to the king's feelings, the national assembly has reserved to itself alone the distribution of such reliefs as temporary calamities or the misfortunes of individuals so often render necessary.’

‘ There remains with the king the choice of his ministers; but this choice is precarious, since it depends on the disposition of the clubs and coffee-houses of Paris, and particularly on the will of those

those who influence this disposition. In the midst even of his council the monarch has no decisive power, since all the chiefs of the departments may refuse to obey his will, alleging as an excuse for their resistance the severe responsibility that is imposed on them. In short, in the very city where he resides, in the palace which he inhabits, he is without authority; his safety depends on the orders that are given by the municipal officers; he has no influence in any regulations, any precautions of police; and descending by degrees to the last step of power, if he were to ask for a puppet-show to amuse the dauphin, he would want the protection of the mayor of Paris.

‘No kingdom ever presented so complete a picture of the total annihilation of royal authority. The king of France, or of the French, is nothing more than a secretary of the commands of the national assembly, and an official serjeant of its will; and it is a cruel mockery to boast, as is daily done, of the exaltation of his glory and the additional lustre of his throne.’

M. Necker proceeds to defend himself against some other objections to his conduct; and he is most successful in his defence of the imputation that he neglected the powerful engine of corruption. It is unfortunate that he should have alledged the difficulty or impossibility of the attempt, as it takes a little from the virtue of the motive. The remarks on the corruption adopted, and tacitly allowed, in England, are judicious; and we quote them with greater readiness, as the distinction is often overlooked by our own patriots. The conclusion of the passage is also singularly happy.

‘Wherever legislation is confided to a representative body, public opinion actuates this body more or less; and government cannot by any means induce it to depart from a certain degree of circumspection. England affords a proof of this truth. The minister not only has the distribution of numerous places, but is openly tolerated in employing this mode of gaining a party in his favour in parliament. Yet his ascendancy never could extend itself beyond questions of administration. Whatever affected the constitution, whatever infringed on the sanctuary of liberty, was incapable of every species of influence. It may be said that the limits of corruption have been described and traced, and that all attempts to extend those limits are vain.

‘If such in England be the confines of ministerial power over the house of commons, it may well be conceived that, at present, the same kind of influence must be much less in France. All is patriotic ardour at the beginning of a revolution; all is love of, all is enthusiasm for freedom, while men continue to recollect ages of slavery. It is the moment of the birth of thought and sensibility,

lity, and no boundaries having been yet assigned them by the authority of experience, each in his delirium runs into extremes without any guide.'

It has been said, probably with more propriety, that means should have been used to influence elections. M. Necker truly alleges, that the temper of the people was not known; they were new in the political world, formed by circumstances, and put in motion by the impetuous breath of opinion. The objectors might reply, that their disposition should have been known; and a better reason might have been given, viz. that the circumstances were then very different. The people, moderate in their views, and humble in their designs, looked up to the assembly only for a redress of grievances: their instructions spoke this language, and there was no reason to suppose that they would have been disobeyed. The indignant spirit, however, burst its restraints; the mind threw off all former fetters; and, to be wholly unembarrassed, destroyed wholly, that they might again build their edifice more commodious, though less splendid; attractive rather from its philosophical proportions than for its ornaments.

The objectors who impute to M. Necker, that though corruption were avoided, the energy of the royal authority should have been employed to keep the innovators in awe, are more unreasonable than the others. The answer is obvious; that the moment when such a measure might have been employed was the period when it was impracticable. The attack of the patriots on the royal authority, and the desertion of the army, were simultaneous.

Others have remarked, that the minister did not endeavour to gain the good opinion of men of the first influence in the assembly. But M. Necker had forfeited their confidence; they knew him to be without a system, and without a plan, though ready to be hostile, if they once avowed what was in their contemplation. Our author objects to the eagerness with which they seized every thing; the little satisfaction they showed at obtaining concessions, the obvious appearances that they considered as a right, what was intended as a favour. We need not be surprised at this: they knew it to be their right, at least if that word can be allowed to what they might successfully seize.

The objection of the union of the orders, and the deliberations carried on in one chamber, leads our author into more extensive discussions. M. Necker observes, with more than usual penetration, that this plan was erroneous, if their object was the security of freedom, 'since to judge from events, the rapidity of legislative determinations may otherwise prove dangerous to freedom itself.'

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‘ A memorable circumstance seems to give additional force to this reflection. It is the adoption of two houses or divisions by the American nation, a nation that has founded its liberty far from the tumult of Europe, and by reading, like ourselves, the history of the world and the annals of the human heart. In the mean time, how much more dangerous is it in a country like France, that the whole power of legislation should vest in a single house, and depend on a single vote; a country where the fickleness of the national character renders caution so necessary in the legislator; a country infinitely populous, and where all the inhabitants, allied to each other by a common feeling, can be actuated by one and the same impulse; a country where the unavoidable mixture of enormous luxury and the extreme poverty, will ever keep alive the desire of a change of situation; a country that is not, like America, devoted solely to agriculture, but where a considerable portion of the inhabitants, employed in manufactures and the service of the rich, are found in crowds in the midst of our corrupt cities; a country where morality and a religious spirit are on the decline, and no longer afford an adequate barrier to the wild sallies of the passions; a country, in short, where an habitual intercourse with other nations can the more readily produce events favourable to revolutions! Such a country requires a legislative body whose steps are regular and circumspect, and that never deceives itself; that takes care to be always respected, and of consequence always obeyed. It requires it the more, because the lowest class of the people have been called into action, and we have given them opinions without being able to give them knowledge. For this reason we are obliged to present to them always the same idea, the same prospect, and we are no longer at liberty to make the changes which wisdom dictates, and circumstances frequently render necessary.’

Various other remarks of consequence on this subject are added; and it is not one of the least important, that the assembly, confined to one chamber, is the government itself. If it be intended to act with proper caution and circumspection; if properly and regularly balanced; if guarded from the influence of popular phrenzy, must be additional power given to the king. An objection which our author makes to the French constitution appears a serious one. In the constitution of the different authorities, he remarks, there is this singular inconsistency, that the most extensive in their sphere of action will be the weakest in enforcing obedience.

‘ The administrators of the department, in defending the rights or opinions of their constituents, will have a very considerable power of opposing the decisions of the national assembly; but they

will have very little power over the administrators of the districts, who will speak in the name of persons immediately interested, in the midst of whom they reside, and who will be united by the sympathy of opinion.

‘The same observation is more strikingly applicable to all the orders which the districts will have to give to the municipalities of the chief towns; for these municipalities are composed of men equal to the administrators of districts, and frequently superior to them in knowledge, education, and fortune: prompted therefore by self-love, which is the ordinary effect of these advantages, they will not be easily directed by their equals the districts; they will be able to oppose them whenever they please, their ideas being more enlightened, more founded on the particular circumstances of the town whose interest they superintended; and, supported by the approbation of their fellow citizens, they will soon arrive at the consciousness of their power.

‘In fine, these municipal officers whose functions continue only for two years, and who have not time enough to derive consideration from the importance of their duties; these temporary magistrates, whose principal object it will be to secure their re-election, and the sphere of whose authority relates to their own electors, electors with arms in their hands, and decorated with the appellation of national guards, cannot reasonably be expected to maintain a sufficient reverence and decorum, with no other means for that purpose than a gold button or a scarf. I can more readily conceive of the subordination in the lower order, that is, the subordination of the people to the national guards; although even this is not free from difficulty: confident in their numbers it may be that they will not attend very accurately to the subtle distinction of active and non-active citizens; it may be that they will suspect that the system of equality ought to be less rigid in its limits, and may prove sufficiently unmanageable in circumstances where their interests excite them to resistance.’

M. Necker considers also, with great force and propriety, the state in which the king is placed, as well as the inefficient and humiliating conduct which he must adopt in the execution of the power which belongs to the chief magistrate. If, at any future time, having felt the inconvenience of the loss which they have occasioned, they should wish to restore this power, they cannot, he says, again bring back the respect which habit and opinion have produced. It must be done by fear and terror; and it would have ‘one striking character of greatness; for, like the creation of the world, it would rise out of chaos.’ The brilliancy of the conclusion may strike the fancy of Frenchmen; but the force of the argument will, at least at present, have little influence. From the destruction of this power,
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public order, will, he thinks with some reason, be in danger: the new regulations are calculated to favour the despotism of the intermediary corps, for the members of the assembly depend too much on them to excite fear, and from the numerous objects before them, the misconduct of the constituents can seldom be noticed. The force of this observation is, however, lessened by some late decrees; and, with those modifications and amendments, which M. Necker supposes may be introduced, public order is likely to be well established. In some late trying instances, there has appeared no reason to be apprehensive on this subject.

Our author next examines the boasted axioms of the rights of man, and animadverts on them with great propriety, and occasional pleasantry. The annihilation of honours is the subject of another of his reprehensions. It is but a little way, he observes, from the proscription of honours in order to gratify the ambition of many, to the reduction of overgrown fortunes, to gratify their wants: the plan has been already in contemplation, and in part executed by the attack on the church. This leads the author to his own eulogy, as usual, and a little too pompous detail of his proposal of raising a loan to reimburse those who had suffered by the various excesses during the revolution. To reimburse the nobility by the spoils of the church, which it is hinted might have been done, was certainly not a measure to be proposed or likely to be adopted: that the assembly demanded sacrifices of others, never of themselves; that they have often heard, without emotion, of the complaints of the oppressed, are imputations certainly well founded; but to men placed in a precarious, dangerous state, watched by those who wished to observe or fabricate errors, much allowance must undoubtedly be given. That they have substituted oaths as tests, without believing in their sanctity; that they have sacrificed the duties of morality at the shrine of opinion, and by the licentiousness of their principles, relieved themselves from their embarrassments, are invectives only: in some circumstances they seem to be true; but they lose their force when spoken of in the tone of disappointment, and are at best, in appearance, the 'weak devices of an enemy.' Neither should it be imputed to the assembly as a crime, that the press is free. If majesty has been ridiculed, they have been abused; if the real and suspected aristocrats have been calumniated, the assembly has been publicly execrated, its best measures been misrepresented, and its wisest decisions treated with the most indignant sarcasms. Surely the government, which allows of public discussions, and unrestrained examinations of its measures, cannot be very corrupt; and the whole
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of these examinations is far from the purpose of an historical review of M. Necker's administration.

The last subject is the famine, and the efforts of M. Necker to supply the kingdom and the capital with corn. It was an arduous task, undertaken from the purest dictates of humanity and patriotism, executed with a disinterested zeal, and an indefatigable watchfulness, which are not less praise-worthy, though the scarcity should really have been, as some have asserted, artificial or imaginary. The whole, however, is detailed with too anxious a care; the sleepless nights, the frequent interruptions from couriers, the palpitations of the heart, which still remain, are too ostentatiously pointed out. It is not the language of a great mind, who feels resources in its own powers, and provides, on every side, with the same cool decision that directs his hands to different volumes in his library, and with the same confidence of success. It is a womanish declamation that obliterates all the merit (and it is not inconsiderable) of the conduct. It was the same childish vanity, which excited the laugh in the national assembly when madame Necker's praise was the studied theme; praise which each individual knew was deserved, and which each would probably have joined in, if spoken of in a proper place.

The subject of corn leads to a short discussion on the propriety or impropriety of exporting it in a political or a financial view. M. Necker thinks it right to lower the price, and keep some stock in hand, to guard against accidental failures; to keep down the price of corn, and consequently to keep up a regular supply, seem to have been the great objects in the view of our own legislature. Discussions might be multiplied on this subject; but, after a fair, extensive, and impartial consideration, the propriety of these measures will be acknowledged in general, and particularly in this kingdom, where the growth of corn, on an average, is not nearly equal to the consumption. The loss incurred, from various views, some of which are stated with great judgment and propriety, in the work before us, in one year of dearth, will more than compensate all the fancied disadvantages from a loss of exportation, or the all-imaginary dangers of importation.

The Apology of M. Necker concludes the work; of which we shall extract only a part of his address to the national assembly: the rest is querulous, complaining of ingratitude, of disrespect, of inattention, and even of oppression; a few passages of which we shall notice in our general remarks.

• You who, by a singular example in the annals of the world, have imagined yourselves to possess the right of putting justice, compassion, kindness, and even the sentiments of conscience, to

the vote, do you at last stretch out the hand of brotherly love to those whom you have so rigorously persecuted. Look not with indifference on the despair of a hundred thousand families, your elders at least by a priority of services to the state which have suffered no interruption. Alleviate the effect of the blows you have given to their property, and to all the rights which constituted their inheritance. Lastly, among the different equalities with which you are smitten, forget not that of happiness, which is more real than any of them. You have hitherto wished to act only by force and constraint, and you have thus created all the resistance which springs from pride of character. Meanwhile this resistance is with mankind in general, and with Frenchmen in particular, the most difficult to conquer. You have irritated by your imperious forms those whom you have rendered unfortunate; and, as if you had been jealous of their generosity, you afforded them no opportunity of honourably resigning what you extorted from them. You have always spoken in the name of the law, but it was a law of your own creating: set some value also on that which has founded empires, which conquerors themselves have respected, on that law of wisdom and equity, which, taking men as it finds them, endeavours to unite all classes of citizens by their various interests and their reciprocal connections. One would suppose, from your eagerness to overturn every thing within a given time, that you were deputies of a world in the clouds, and that, forced to return on an appointed day, and to carry away with you all ideas of justice and reason, you were under the necessity of completing your arrangement before your departure, and establishing laws by a sort of rapid communication that were destined to endure for ages. But nothing of all this exists; you are inhabitants of this world, momentary beings like ourselves, educated in the same school, the school of time and experience, and daily receiving new instruction. Those who shall come after you will surpass you in knowledge, as you yourselves have surpassed others. Be therefore diffident and circumspect in the revision you are to make of your different decrees. Forget not that it was in the bosom of divisions, in the midst of all sorts of passions, that you composed the legislation of France. Your work must have felt the impression of these circumstances. Europe sees it, and thus judges of it. Be not you the only persons who place in it an unlimited confidence. Decree not the name, the great name of immutability, but to a small number of fundamental truths, evidently necessary to the happiness of nations and the maintenance of a reasonable liberty.'

In the former article we assigned our reasons for taking an extensive survey of this work. We have traced the steps with care; we have noticed those in which M. Necker first failed, those that contributed to establish the disgust which his former
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imbecility excited. The conjuncture was an arduous one: it required an union of talents, which seldom meet in one man; extensive comprehensive views, prudence, firmness, spirit. M. Necker rested chiefly on his integrity; and, while he meant well, seems to have been the dupe of each party. He tells us, that when he was no longer listened to by the assembly, he lost his credit with the council, and was suffered by the king to depart without regret. Why then are the assembly exclusively branded with the imputation of ingratitude? Is it because he considered his whole conduct as co-operating with their views, and consequently that they were under peculiar obligations to him? If we survey his Narrative, we shall find his measures fluctuating and indecisive; his language flowery and specious; the ideas conveyed, few and indistinct. In the opinion of the assembly, they were certainly too favourable to monarchy; and the degree of freedom, which he described, was to them a slavery more ignominious, as it was voluntary, when their future condition was in their own power. Joining therefore with both parties, M. Necker was the friend of neither; and, when once his sincerity was suspected, his chief support was destroyed: the talents of a financier they could supply with their assignats, and the task of a commis might be fulfilled by any of their adherents. The suspicion of the assembly is fully evinced by our historian's own description of their jealous examination of his accounts, and of their eager turning over the red-book; a measure which he had very earnestly deprecated. They found no trace of speculation, no instance of improperly appropriating any part of the public money to his own use. But confidence once destroyed is not easily restored, and the measures of the assembly were too decisive, at that period, to admit of the possibility of M. Necker's co-operation. Some things might perhaps have been omitted; insults, pointed neglect, the interruptions in his journey, were petty instances of unmanly revenge, if they originated from any other source than contempt or mistake. They might at least have parted with civility from a man, who possessed neither talents nor an opportunity of hurting them; and whose greatest errors were a weak indecision, the eagerness of a drowning man in sticking to his office, at least a week after he had been confessedly neglected by all parties. We shall not probably, we wish not to, embitter his retreat; but we may be allowed to say, what we had not hesitated to advance in the zenith of his reputation, that his chief merit was his integrity; and his worst misfortune, being placed in a situation and circumstances, in which his integrity was of little avail, with a reputation which he had never deserved.

Transactions of the Society instituted at London for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1791. Vol. IX. 8vo. 5s. Boards. Doddsley. 1791.

THIS very respectable Society proceed in investigating every subject, which chance or information may suggest, sometimes with a perseverance, which we have more than once almost censured as obstinacy, but which we have at last seen brought to a state at least approaching to perfection: an instance of this is the introduction of the gun-harpoon to a more general use.

The first subject, in the present volume, relates, as usual, to plantations. Mr. Johnson received the gold medal for a very extensive plantation of oaks, which he set thick, to allow for the depredation of mice and other vermin, and to be able, in thinning, to preserve the strongest saplings. Oaks do not prosper in wet grounds; so that draining is a very necessary measure, where water does not percolate freely. Mr. Milnes received the gold medal for mixed timber trees: from October 1786, to May 1788, he planted ninety-four acres with different kinds of timber trees. The larch was by much in the largest proportion; after the larch, Scotch firs, ash, elm, sycamores, and birch, rank in their order. The number of the birch amounted to 30,000. Of the mountain ash, were 10,000; of the oak, the spruce firs, the Weymouth pine, and the horse chestnuts, but a few hundreds each. In Mr. Martin's plantation, at Ringwood, Herts, the red willow answered very well in a dry barren soil. Mr. Majendie gives some instances of the utility of the Spanish chestnut tree: when cut down near the ground, the shoots from the roots are strong, straight, and useful for hop-poles, as well as stakes for different purposes in husbandry.

In husbandry, the gold medal was adjudged to Mr. Rogerfon, of Narford, Norfolk, for his experiments with the drill-machine. By his estimate, and indeed at present, we believe, in the general opinion, the drill husbandry is greatly superior to broadcast. He prefers the machine to the dibble, and Mr. Cook's machine to any other; but drilling, to be advantageous, must be always combined with hoeing. Mr. Dunn gives an account of his reclaiming a neglected piece of land very advantageously, by planting potatoes. It was afterwards once ploughed, and without any fresh manure sown with wheat, which came up in a promising way: the result will be explained probably in a future volume. Mr. Bucknell, near Tiverton in Devonshire, feeds cattle very advantageously with potatoes.

potatoes. Mr. Hollin's Essay on the Cause of the Curl in Potatoes is much too diffuse: the cause seems to be, from his experiments, too great richness, and too large a proportion of vegetable matter in the seed. The remedy is to chuse the sets of a moderate size, and by no means to assist the growth of the root by earthing. We mention this, that our readers may try the experiment. We strongly suspect that it will not answer in ground of every kind.

Mr. Dean, in his comparative experiment of the utility of the drill-machine and broadcast, in the culture of turneps, finds the advantages of the former method very considerable: he prefers greatly horse-hoeing.

Mr. Hanmer, of Shropshire, deserves great praise for his judgment and spirit in improving some waste land in North Wales. His method was draining, frequent ploughing, or, where the ground would not bear the weight of the horses, turning with a spade. Turneps is the first crop, which, if they succeed, and can be fed off with sheep, leaves the land in a proper state for corn of different kinds. The reclaimed heath amounted to 120 acres, and is now set at rack-rent for ten shillings an acre: it is occupied; and without the assistance of any old land, maintains a large stock in excellent condition. Of the same moor, Fens-heath, Mr. Hanmer has planted about ten acres.

Mrs. Clifton, Mr. Hubbard, and Mr. Morris, had gratuitous rewards for their management of bees. Mrs. Clifton, from one stock, has now thirty. Mr. Hubbard has not only increased his stock, but added to our knowledge of the subject. In the strong hives, the queen, he found, began to lay her eggs in January: in weak hives, not a single egg is produced till honey-gathering commences. Consequently the strong stock is ready to swarm often in May; and to produce this good effect a sufficient quantity of food should be left; the success greatly depends on leaving the bees strong in the month of October.

‘ I will now presume to offer a simple and easy mode of managing these admirable insects, the profits from which will far surpass that in common use. The owner must patiently wait till he has acquired twenty stocks, which may be soon accomplished by attending to the foregoing hints. In the month of April following, he must separate ten of the strongest hives for swarming; the other ten must be raised on large empty hives, the tops of which should be first taken off, and the joinings of the two hives secured with a little clay, which plan keeps the bees from swarming. In the month of September following, being the time I would recommend them to be burnt, each stock will seldom be

found to have produced less than fifty pounds weight, provided it has been a kind season.

‘ The prime swarms from the other stocks, I would recommend to be put into three-peck hives, at least; for when they swarm so early, they are very likely to swarm again in a few weeks, which should always be prevented: and all the after-swarms should be united, two or three into one; for the great advantage arises from the large quantity of bees being kept together, since by that mode ten stocks will generally yield fifteen good ones. But the greatest check to the cultivation of bees happens from inclement seasons: I have experienced some summers, when it has rained almost all the months of June and July, that not above one prime swarm in ten have been able to get a sufficiency; this is really distressing; and on these occasions, I have seen the stocks of villagers wholly swept off.

‘ This is another reason why double hives are so necessary; for besides the great profit arising from them in fine seasons, it would prevent the decrease of stocks, which must unavoidably happen in bad seasons. In the most unkindly summers, they are sure to get enough to support them through the winter: whenever it happens so, they should stand till winter; and in a frosty day, the clay should be removed, and a wire drawn between the hives, to separate them; for by this time they will be all in the upper hive, and these stocks should be reserved for swarming the following summer.’

Mr. Morris’s observations are also very judicious; but they consist of a series of facts, so much connected with each other, that they will scarcely admit of an analysis or extract.

The first paper in the chemical department relates to the method of converting the smoke of steam-engines into tar. In Shropshire, there are three great works for procuring tar from coal, which, by this process, is converted into coak, or charcoal, for the use of the smelters, to whose metal the sulphur of uncoaked coal would be highly injurious. They receive the coal, and return the coaks, having the tar for their labour and expences,

‘ The process is conducted in the following manner: a range of eighteen or twenty stoves is erected, and supplied with coal kept burning at the bottom; the smoke is conducted by proper horizontal tunnels, into a capacious and close funnel, of one hundred yards or more in length; this funnel is built with brick, supported by brick arches, and covered on the top by a shallow pond of water; which pond is supplied with water, when wanted, by a steam-engine belonging to the coal or iron works; the chill of the water gradually condensing the smoke, it falls upon the floor of

the funnel in the form of tar, and is conveyed by proper pipes into a receiver, from whence it is pumped into a large boiler, and boiled to a proper consistence, or otherwise inspissated into pitch : when the latter is the case, the volatile particles which arise during the inspissation are again condensed into an oil used for varnish.

‘ In this process the smoke is decomposed and destroyed, nothing arising from the work but a white vapour from some small funnels (kept open to give draught for the fires), and a small evaporation of water from the pond, occasioned by the warmth of the smoke within the funnel.

‘ The process requires but little attendance, the principal labour being that of supplying the fuel. In any one of the tar-works the quantity of coal used is about twenty tons per day ; three labourers with a foreman, are sufficient for the whole business : the quantity of tar produced will be about twenty-eight barrels, of two hundred weight and an half, in six days, worth ten shillings per hundred, or twenty-one barrels of pitch, of the same weight, worth fifteen shillings per hundred ; though I was assured, upon the spot, by a very intelligent person, that some coal is of so bituminous a quality, as to give one eighth its weight of tar : but the quantity above stated is about the average produce.’

These works are often in the neighbourhood of coal and other mines, in which steam-engines are employed. Mr. Pitt’s proposal is, therefore, to make a communication between the funnel of the engine and the tar-funnels, by which means the annoyance of the smoke would be prevented, and coaks made in the steam-engine. The saving in these instances is very considerable ; for, in some engines, 100 tons of coal per week are consumed : in the improved engines of Messrs. Bolton and Watt, about 25 ton ; and, in general, on an average, it is about 50 ton.

We fear, however, that the mineral tar will be brought into disrepute by the avarice of the undertakers. The smell is very disagreeable ; and we have been informed that this is owing to the admixture of animal oils, by burning bones and similar substances with the coals designed to be coaked.

On the subject of manufactures, we have Mr. Lockett’s account of his method of making cloth from hop-binds. It seems at present to be of a very coarse kind, fit only for bags, though there was a specimen of a purer kind sent, which was of the colour of tanned leather. If it is of a proper consistence, it might certainly be adapted for the coarser frocks of country people, and of carters. The hop-stalks were cut in lengths of two or three feet, and put in lye that linen had been boiled in for bleaching, then boiled till the rind separated easily

from the stalk. They stript readily, and then the same method was followed, which is usually employed for working hemp or flax. Carding is better adapted for this substance than hackling. It promises to be a very useful manufacture.

In the department of mechanics, we find first a description of M. Hainin's weighing machine, in which the weights of the different countries of Europe, and their relative proportions, are shown at one view. The machine itself is very simple. The weight bends a semicircular spring, and the radius turns, in the center, a rack which moves the index on the other side. On this side are marked, in concentric circles, the different weights; and when the point of the index shows the weight of the body in troy weight, which is on the exterior circle, if the eye is carried down the side of the index, the weight, according to our averdupois standard, that of Paris, Lisbon, Madrid, Amsterdam, Stockholm, Copenhagen, Berlin, Hamburg, Vienna, Gênes, and Naples, is at once seen: on the interior circle is the proportional number of stones. The plate itself is a very convenient appendage in a counting-house, as an accurate comparative view of the different measures.

Mr. Bayley's scale for reducing plans, maps, &c. in the most exact manner, may be applied to the usual purposes of triangular proportional compasses. It is, however, little more than an accurately divided pentagraph, and not more useful. From Mr. Beck's description of the bolt and nail-drawer, for which a bounty was given, it seems to be a long, strong lever, whose fulcrum is the segment of a circle: the head of the nail or bolt is confined between the edge of the segment and a square moveable staple. There seems to want a contrivance to make the distance between the edge of the segment and of the staple greater or less, according as the head of the nail or bolt is larger or smaller.—From the various accounts, the harpoon-gun seems to have been often used successfully. The bolt which draws the trigger now uncovers, at the same moment, the priming. It is consequently preserved dry and the air is admitted at the exact time it is wanted, for inflaming the powder and the escape of the smoke.

The cashew gum is found to contain some resinous particles, and is consequently unfit for the callico-printers, though it has been found proper for the silk dyers. If the duty is lowered to sixpence a hundred, it may become a proper article of commerce; and it will, in many respects, lessen the demand for the gum arabic. Mr. Titford, who gives this information, proposes our importing coffee in the pulp; the waste would be less; the expence to the planter greatly diminished; and the coffee itself of a superior kind. It remains to be enquired whether these advantages will be compensated by the
 6 additional

additional freight, and greater expence of package. At all events the berry must be dried before it is packed. In his Travels to North America, he mentions having observed at Boston, the sail-cloth, or duck manufactory, which they carry on with great spirit, and alledge that it is superior to the English, particularly as it is not subject to the mildew. Mr. Titford suspects that this may be owing to their moistening the warp in the loom with an *animal* jelly, prepared from neat's feet, after the oil is expressed, while the English manufacturers use starch. To preserve the piles from worms, they are covered with several coats of common whale oil; and each coat is suffered to dry before another is put on. The same method is employed for preserving ship's bottoms from these destructive little animals.

The three sorts of cinnamon, now produced in Jamaica, from the plants lately mentioned, as carried there by a frigate belonging to lord Rodney's fleet, resemble the three sorts of Ceylon cinnamon: the best is not of so bright a colour, but the aroma is seemingly finer and stronger. We are sorry to hear that cinnamon plantations are not yet undertaken. It is very properly proposed by Mr. East, to offer a premium for the greatest number of plants, set with a view to collect the cinnamon. The premium for the quantity of cinnamon imported is consequently to be omitted. The mangoes thrive very well.

The rewards, the presents, a catalogue of models, &c. with a list of the officers of the Society, follow: the whole is concluded with a list of future premiums. From the last we shall select some of the new ones.

' 126. *Draining land.* To the person who, in the year 1791, shall make the greatest number of yards, not fewer than one thousand, of hollow drain, of brick, stone, or such like durable materials, for the improvement of land injured by water arising from internal springs, the gold medal or thirty guineas. Particular accounts of the nature, quality, spontaneous produce, and yearly value of the land before draining, and the supposed value afterwards; the nature and texture of the understrata whence the springs arise; the depth and width of the drains; the quantity of supposed water discharged; the expence of labour and materials per yard, in length, when finished; a sketch or plan of all the drains, and their several inclinations and distances from each other; with certificates of the number of acres drained, and that the land was actually wet and springy before draining, but dry and firm afterwards: to be produced to the society on or before the third Tuesday in February, 1792.'

' 154. *Cure*

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‘ 154. *Cure of the rot in sheep.* To the person who shall discover to the society the best and most effectual method of curing the disease, called the rot in sheep, verified by repeated and satisfactory experiments, the gold medal, or thirty pounds. It is expected that the candidates furnish accurate accounts of the nature, symptoms, and cure of the disease, together with the imputed cause thereof, and the actual or probable means of prevention, which, with proper certificates, must be delivered to the society on or before the first Tuesday in February, 1792.’

The premium for the comparative advantages of different top-dressings, and particularly *gypsum*, is renewed; for though no claimant appeared for the proposed reward, when it was offered more generally, the society suppose that it may be useful in this light. The premium for the gun-harpoon is now also changed; and it is offered to the harpooner who shall strike the *greatest number* of whales by means of the gun. The two following offers, with which we shall conclude our article, are new:

‘ 162. *Condensing smoke.* To the person who shall invent the best method by which the smoke of steam-engines, brew-houses, sugar-houses, or furnaces may be advantageously condensed and collected in the form of tar, or some other useful material, the gold medal or fifty guineas.

‘ The accounts, with proper certificates of the method having been successfully employed, and specimens of the materials produced, to be delivered to the society on or before the first Tuesday in December, 1792.’

‘ 158. *Preserving fresh-water sweet.* To the person who shall produce to the society the best account, verified by satisfactory trials, of an efficacious method of preserving fresh water sweet during long voyages, the gold medal, or fifty pounds.

‘ Accounts and full descriptions of the methods made use of, in order that it may be known that nothing injurious enters therein, to be produced to the society, with at least thirty gallons of water so preserved, and proper certificates, on or before the last Tuesday in December, 1793.

‘ 159. The same premium is extended one year further.

‘ The accounts and certificates to be produced on or before the last Tuesday in December, 1794.’

The new Annual Register; or General Repository of History, Politics, and Literature, for the Year 1790. To which is prefixed a Continuation of the History of Knowledge, Learning, and Taste, in Great Britain, during the Reign of Queen Elizabeth. 8vo. 7s. 6d. Boards. Robinsons. 1791.

WE could have wished that this volume had appeared earlier; yet we receive it with pleasure, since the editors continue to collect with judgment and discernment, and render their volumes an 'abstract and brief chronicle of the times.' In a newspaper, a magazine, or a review, and an annual register, if properly conducted, the mirror held up to nature is of different degrees of convexity. In the first, it is nearly a plane representing with fidelity errors and defects: in the magazine, the mirror is more convex; the representation is thrown at a little distance, lessening some of the features, and dropping the less useful circumstances. In the register, the form is preserved with equal care, the outline is correct, and the resemblance faithful; but the minuter prominences are lost, the minute defects are obscure, and the picture seen at a greater distance, is more easily comprehended in all its parts at one glance. In the review, works of literature are reflected with a little convexity; faults are not too strictly scrutinized; and the author, we trust, sometimes looks at his own picture, in our mirror, with complacency. In the Annual Volume they appear in a diminished form; but the convexity is not always regular: it does not in every instance soften defects, but, like an etching, gives, in a small compass, the likeness with a single stroke. In general, the work before us has kept to its proper line, though the editors had not probably the fanciful resemblance we have applied in our illustration, in their view. It occurred to us on reading their historical part in the present volume.

The revolution of France, an event unexampled in the history of the world, and considered in its consequences probably of the greatest influence in the future history of mankind, the editors have not yet begun to consider. It was an object that perhaps filled their minds with its magnitude, and may have terrified them from its importance. They were right in preparing the way with some care, and giving a general and connected view, 'a compact and energetic account,' in their own words, of the whole, as they mean to do in the next volume. It is their object, under each year, to 'state the parliamentary transactions, together with those foreign affairs that directly preceded the commencement of the sessions.'

The plan appears in no respect altered. The history of literature is brought down to about the middle of the reign of Elizabeth;

Elizabeth; and it is supposed that this reign will fill two other articles. According to the best estimate that we can make, the editors seem to have provided for thirty years more. In the history, that of France is brought down to the convention of the states; and the foreign history to the taking of Bender, including the affairs of Poland, at the time when the Czarina attempted to dictate with her usual firmness, without being able to support her dictates with the usual force, and consequently gave room to the influence of Prussia, which has probably terminated in the late revolution. The Irish affairs include only the parliamentary transactions respecting the regency.

In our examination of the history, which we own we did with a little circumspection, and some jealousy, the source of which will be sufficiently conspicuous from our examination of the last volume, we found many things which deserved commendation, and some remarks which we could not wholly approve of. The historian certainly steps out of his way to comment on Mr. Burke's conduct, and to explain the source of his errors, in the opinion he formed respecting the revolution of France. If we had not already seen that the author had brought forward the previous facts on this subject with accuracy and candour, we should have felt some apprehensions for the fidelity of his future history. We mean not to say that the mind of the historian should be a *rasa tabula*, should suffer facts to pass in review before him, without their making any impression, or his adopting any opinion: it will be allowed, however, that his sentiments should not be obtrusively brought forward, nor should they be so firmly adhered to as to distort any facts and opinions that may pass through this medium.

Our historian's opinions, respecting the armament on account of Nootka Sound, seem also erroneous, and to originate from a little, we had almost said personal, aversion to the minister, or a general disapprobation of his measures.

In order to determine how far this proceeding of the court of Madrid rendered an armament on our part necessary or advisable, it is principally requisite that we should consider by what motives and principles the hostilities in question were dictated. It was agreed on all hands, that the value of the trade to the port of Nootka was exceedingly trifling; and it may well be questioned whether there is any trade upon the face of the earth so valuable as to render it justifiable, for that consideration only, to engage in a war. It must notwithstanding be admitted, that, if the motive of the court of Spain was to encroach upon our just rights, and if they were seeking an occasion for hostility, the value of the object will not, in that case, be the only circumstance that it becomes us to take

take into the account. But, if we should suppose, that, while they assumed that upon which they had no just claim, they were prompted only by misapprehension and error, it is then probable that the contest might have been settled in a mode less expensive than that of an armament. The having recourse to an armament upon all occasions, is undoubtedly neither what reason and wisdom would dictate, nor is it, of all others, the mode most calculated to conciliate. Our honour only was at stake, and our honour might probably have been more effectually secured by the language of reason and justice, than by the interposition of force. There are other ways of convincing men that you are in earnest, beside that of putting yourself in a posture of defence; and if Great Britain had justice on her side, and if she appeared firm and calmly persevering, there is no doubt but by these two circumstances she would have carried her point, unless Spain actually meditated hostilities. To this it may be added, that, Spain being actually persuaded, from obsolete claims, that the right to the north-western coast of America was hers, her procedure was sufficiently regular in seizing upon our ships, and the tone of our government was, of consequence, a little too high, when we demanded satisfaction for the seizure, previous to discussion, and thus began with begging the question respecting the object to be discussed.

A slight recollection of the affairs of Europe will assist us in forming some conjecture as to the point, whether Spain was seeking a pretence for hostilities. Charles the Third, their late sovereign, had died in December 1788; and, of consequence, before we can impute a premeditated intention of hostility, we must suppose an absolute coincidence of views between him and Charles the Fourth, his successor. The orders under which the Spanish frigate acted, if we imagine them to have originated in the court of Madrid, must have been issued under the late, and pursued into their consequences under the present king. But we may reject this hypothesis, and yet suppose, that, though the occasion for hostilities was afforded by accident, it was improved by design. The probability of this design will be diminished, if we recollect the actual situation of the government of France. It is well known how much the Spaniards, of late years, have depended upon the family compact; and nothing is more certain, than their extreme aversion to the engaging in war with this country, unless supported by the court of Versailles. A more extensive retrospect to the general situation of Europe will furnish an additional argument on the same side. The flames of war already raged among the northern powers; and, according to the established principles of kings and their ministers, it was, under these circumstances, highly improbable that war should break out on the southern side, without the two contests mingling their fires, and blending into one general scene of hostility. But in the present case, between the two
principals

principals in the northern war, the Russians and the Turks, it would have been very difficult to choose, since both Spain and Great Britain, so far as they had thought proper to engage in the question, had already declared in favour of the Turks.'

Such language and these opinions are common; but the reasoning is not more erroneous than the facts are unfairly stated. Spain had often molested the Southern whale-fishers, and now actually attacked the vessels of our countrymen. She had also, at this time, under different pretences, a fleet of from twelve to twenty sail of the line at sea, and various preparations going on in her dock-yards. These are facts notoriously public; and with what temper would she, in this situation, have heard our author's philosophical remarks? Again: the first public declaration of the Spanish court, under the new reign, showed that the measures of Charles III. were still pursued: Count Florida Blanca was still the favoured minister. In short, whatever be the value of the object, the conduct of the minister was highly meritorious in this armament. But in the value we also differ: it will probably be immense; and when considered in conjunction with the measures at present going on, the appointment of an intelligent and enterprising governor to Upper Canada, appears a plan equally judicious and well conducted. As, at present, however, the whole is the subject of opinion, we shall not enlarge, till experience has decided who is right. We ought indeed to add, that when an historian chuses to decide, it should be on a view of facts, and these facts should be carefully stated: it is not declamation or philosophical observations that the public can be satisfied with.

We shall add only one other extract: it relates to the character of M. Necker; and it is executed with great judgment and ability. The period at which this character is introduced, is on his second appointment, at the decline of the administration of the archbishop of Toulouse, when a national bankruptcy seemed almost unavoidable.

'It is natural to enquire what was the degree of ability, which the minister was able to bring to the encounter of so many difficulties. There is a sort of ability, which consists in reputation, which overawes censure, inspires confidence, and, leading men to expect the most favourable event, contributes not a little to the accomplishment of that expectation. This sort of ability Mr. Necker very fully possessed. He was bred in mercantile habits, and all the mystery of calculation; and it is not easy to persuade the generality of mankind that a good arithmetician must not of necessity be an excellent financier. He was what is usually termed disinterested; he declined receiving the emoluments of his office, and
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was more avaricious of praise than of money. Destitute of the graces of a courtier, he knew no other road to applause than through the ostentation of severe and inflexible virtue; and it was not readily suspected, that the object of the man, whom no solicitations could bend, was general adulation and flattery. In the mean time, with all this exterior sternness, he united a disposition of extreme tenderness; not that tenderness, which is founded in the calculations of reason, and which would not extort so much as a tear without being persuaded of its salutary consequences; but that tenderness, which supercedes reason, which narrows the intellect, and will permit us to see nothing but the temporary calamity that misjudging kindness may remove. The greatest of all the errors of Mr. Necker has been vanity; a persuasion that nothing was too difficult for him to accomplish, and a self-complacence, that never permitted him to suspect the perfect wisdom and rectitude of any of his projects. Accordingly, no man was ever more deeply imbued with prejudice and mistake. Never suffering himself to doubt of any thing he had once believed, all the abuses of policy, all the errors that ignorance in less auspicious periods has engendered, all the implicit homage that rank and birth demand, have found in him an advocate and a friend. If we credit Mr. Necker, all the advances that have dignified human understanding have been in vain. Even this error was unaccompanied in him with that speciousness and poetical splendour it has sometimes assumed. He was incapable of conceiving a whole, and has never failed to sacrifice ultimate and universal good to the gratification of the moment. Such in an especial manner has been the principle of all his financial operations and his loans. Thus qualified, he contemplated his own character with admiration and ecstasy: he felt it to be the due of such all-sufficient talents as his, to stand aloof from all concert and alliance; and was of consequence in many cases more ignorant of the intrigues formed to undermine him, and of the true disposition of his coadjutors, than the very humblest of their attendants and friends.

The rest of this work is executed with judgment and discernment. The poetry is selected with better care than in the last volume, and the opinions given in the Domestic and Foreign Literature, are in general just and rational. We shall conclude with the recantation of the author of the sonnet to Melancholy, though we think the melancholic vein suits him best. The sonnet itself occurs in our review of the last volume of the Annual Register, Vol. Lxx. p. 516.

‘ Sonnet to Miss Eliza C—n, occasioned by one of that young Lady’s.

‘ Sure mercy ne’er assum’d a fairer form!

Her busy whisp’rings soothe my troubled soul,

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The wayward passions own her soft controul,
 Feel vernal sunshine, and forget the storm
 Whose pest-charg'd winds so lately could deform
 Reason, man's pride ! that she with poison foul
 Aim'd the keen dart, and drugg'd the madd'ning bowl.
 Hence Melancholy ! seek the gloomy cell
 Of cloister'd monks, remote from beauty's eye,
 Who useless waste their lives in apathy ;
 But henceforth foster'd in my breast shall dwell
 Youthful desire, and joy, and revelry :
 Sweet mercy comes to banish ev'ry pain,
 The loves and graces smiling in her train.'

Gramina Pascua ; or, a Collection of the Specimens of the common Pasture Grasses, arranged in the Order of their flowering, and accompanied with their Linnæan and English Names, as likewise with familiar Descriptions and Remarks. By G. Swayne, A. M. Folio. 1l. 1s. Richardson. 1790.

THE farmer, to whose eyes grass is a familiar object, and to whose mind it represents only a single idea, has lately began to examine the subject more scientifically, and to simplify, what, on his first introduction to the study, seemed perhaps very complicated. Mr. Swayne writes to the less learned agriculturist ; and, by means of dried specimens, arranged according to the periods of flowering, gives a more complete idea of the plant than can be procured by the most expressive plate. The specimens, in the copy before us, are well chosen, and preserved with great care.

In his Apology he tells us, that he has not attempted to decide on the comparative advantages of different grasses. Each may have their peculiar value in different seasons and situations ; each may have properties peculiar to itself, or be useful to cattle of different species. This is a subject which can be investigated only by careful experiment, or rather a series of experiments, with views equally extensive and accurate. The species of grasses, as he justly observes, are not so numerous as was once supposed ; and, when we consider the similarity of the different genera, the vicinity of their situation, &c. it is not surprising that varieties should frequently occur : it is remarkable that there should be no more.

The first is the *poa annua*, common dwarf poa ; the earliest and most frequent grass in untrodden pastures, but the most rare in meadows, from its being an annual, and a tender plant. It is, our author remarks, very odoriferous, though
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the vernal* has generally been supposed to be the only grass whose odour is sensible or pleasing. The second is the *anthoxanthum odoratum*, the sweet scented or vernal grass, easily distinguished, as it is spiked, and from its odour when rubbed. This is the grass supposed by Mr. Marshall to injure the cheese by heaving. The *alopecurus pratensis*, the meadow fox-tail, is a very early grass; and one peculiarity is mentioned, which we do not recollect in any former author, that the stalk continues green and succulent, after the husks are dropped off. This, adds Mr. Swayne, will no doubt be looked on to be a circumstance in its favour as a hay-grass. A kind of fly preys on its seeds, and might soon exterminate the species, if the larvæ of this insect were not a prey to a species of bug.

The *bromus mollis*, soft brome grass, is a biennial, and consequently not common in pastures, as it is usually eaten down before it comes to seed. In mowing ground it is frequent, for the seeds are ripe previous to the hay-making season, and scattered copiously at that time. This is the grass whose seeds have been mixed with corn for bread; but in too large a proportion it injures the taste of the bread, and produces disagreeable giddiness.

The *poa pratensis* & *trivialis*, smooth and rough-stalked meadow-grass, resemble each other, as is well known to botanists, in their panicles. The first flowers most early, and is propagated very rapidly in light soils, by its creeping roots. The second flowers about a week later, very near the end of May, and it is the stalk only which gives the English trivial name, for the early leaves are very delicate. The other distinctions are common in every botanical work. Mr. Swayne seems to think that a little slaked lime would probably destroy the downy substance of the seed, which prevents it being scattered in sowing.

The *festuca ovina*, *rubra* & *duriuscula*, sheeps, purple and hard fescue of Hudson, have occasioned much controversy. The general size, as Mr. Swayne properly observes, distinguishes the smaller from the meadow fescue. Some seeds of the small fescue, from the top of a wall, were sown in a richer soil, and the plants, as might be expected, were larger: the species seemed to be the *ovina*; but the result not only agreed with the *festuca ovina*, but the *rubra* & *duriuscula*. From this account, these three reputed species seem to be varieties only: the specimen which Mr. Swayne procured, he has no doubt, is

* We have generally preferred the English names of Curtis, unless where particularly mentioned.

the 'gramen pratense panicula duriore, laxa unam partem spectante' of Ray. Mr. Curtis, he supposes, would call it the *duriuscula*. He mentions the different opinions of Hudson, Withering, and Martyn. The professor's opinion that the flote fescue, in a dry soil, would become successively the spiked and the meadow fescue; and that even the tall fescue is not decidedly a different species, Mr. Swayne does not find confirmed by experiment. In a dry soil, the flote fescue died. He suspects indeed the spiked and the meadow fescue, (*foliacea* & *pratensis*) to be varieties of the same species, the spikes resulting from a deficiency of the ramifications of the panicle, in a coarse soil, and the tall fescue, he admits, is very similar to the *pratensis*.

The *briza media*, or the middle quaking grass, or cow-quakes of Hudson, owes its name to the weight of the spikelets, and the flexibility of the foot-stalks. The name explains the common proverb of Ray—'May, come she early, come she late, makes the cow quake.' It now blossoms in June, and Mr. Swayne asks if this does not show our springs to be later than formerly. The May-duke cherry is a similar instance; and we know more than one fair held by an old tenure of producing bread from new wheat, that for the greater number of years has been kept up by producing bread made from green corn, though we may suppose, that originally the wheat was most commonly ripe at that period. In the seeds of the *briza media*, if carefully dissected in a microscope, the future grass with its root and leaves may be seen perfectly formed.

The *dactylis glomerata*, Mr. Swayne tells us, in opposition to an observation of Mr. Lightfoot, has not a creeping-root, and is not properly a couch grass, a corruption of quick or living grass, changed successively to quick and couch. It produces few flowering stalks in proportion to its leaves.

The *avena elatior*, the tall oat grass, is an exception to the general rule that perennial grasses do not produce flowering stalks the first season: the cat's-tail is the only other instance. The *festuca pratensis* we mention again, as it occurs in the order: our author recommends it to be wholly eradicated as a very coarse grass. It is only useful, he tells us, as a memento for the necessity of draining.

The *lolium perenne*, the rye grass of Withering, affords little subject of remark. The wild grass flowers later than the cultivated plant, and there is some reason to think, according to our author, that in cultivation, its nature is changed.

In the account of the *cynurus cristatus* is a circumstance not generally known. Herbivorous animals, it is observed, in a pasture, eat the grass, and generally leave the dry stalks. This

is particularly the case with the dog's-tail grass, now under consideration, and it is explained more accurately by Mr. Swayne, than by those who attribute it to instinct. The stalks of this grass rise up about the latter end of June, when grasses are plenty, so that the temptation is less strong, and the stalks of this species are hard and tough, and the flowers surrounded with a pectinated fence, which make them a less agreeable food. In an experiment on the comparative increase of grasses, the tall oat and the meadow fescue were by much the most productive; the crested dog's-tail the least: the yellow oat (*avena flavescens*, which follows) was very little its superior. This grass affords no other subject of remark.

Holcus lanatus, meadow soft grass, appeared in one instance a very tender plant.—The *agrostis capillaris*, fine bent, was found, contrary to the general nature of the bents, to be in great perfection in a sandy soil.

Hordeum pratense, the meadow barley-grass of Hudson, is sometimes confounded with the hay-bennet, *hordeum murinum*. The *pratense* is considered by Dr. Withering as a variety of the *murinum*. They differ, however, in many respects, particularly in the *pratense* being a perennial plant, and the other an annual.

The *phleum pratense*, the meadow cat's-tail of Hudson, is said to be the Timothy-grass of the Americans; but this is probably a mistake, or it grows there with greater luxuriance than in England; for it is said to be repeatedly mowed, in one season, as green fodder.

The *agrostis alba*, the marsh-bent of Hudson, is the last grass mentioned. The bents are various in their forms, and uncertain in their characters; nor is it of consequence to trace the different opinions of botanists respecting their species or varieties. It flowers late, and is more often propagated by runners, like strawberries, than by seed. In the specimens of the bents, in this collection, the awn (*arista*) is wanting.

We have now mentioned all the species of grass, preserved by our author, adding to each the little circumstances of utility or curiosity which occurred to us. The last part of the volume relates to the famous Orcheston grass, whose luxuriance and merits were supposed to be owing to a new species, though they appeared to be only occasioned by the overflowing of a neighbouring brook, which issued from some calcareous hills. Mr. Curtis thought the *poa trivialis* and the *agrostis alba* the most frequent species in this meadow; but the most copious grass next to the *poa* was, according to his own enumeration, the *triticum repens*, the common couch grass. This certainly cannot form a very fertile pasture, and it may have crept in

when the turfs were planted in the garden. Mr. Swayne suspects, with great reason, that the *alopecurus pratensis* was the grass most predominant. Our author next classes the grasses as they may be with most advantage sown together, on the supposition that they are in the most perfect state about the time of flowering, and gives two arrangements, according as three or five crops are wanted. 'The annual meadow, vernal, smooth-stalked meadow, smaller fescue, dog's tail, yellow oat, and fine-bent are, he tells us, best for sheep; the rest for the larger kind of cattle. The soft brome, smooth-stalked meadow, smaller fescue, and yellow oat, are partial to dry soils; the vernal, fox-tail, rough-stalked meadow, quake-grass, meadow fescue, soft grass, meadow barley, cat's-tail, and marsh-bent, flourish most in moist soils. Soils of an intermediate quality will best suit the remainder.'

Moral and Philosophical Suggestions on various Subjects, relative to Human Perfection and Happiness. Didactic Lectures. 4 Vols. 8vo. 16s. boards. White and Son. 1790.

THIS work may be considered as a continuation of the four volumes of 'Moral and Philosophical Estimates' noticed in our LXIXth volume, p. 51. and it is distinguished by the same good sense, the same manly and rational piety; reasoning equally judicious and persuasive. We find that, in reality, the eight volumes are a translation from the Sermons of Professor Soltikow, first published in the German language.

As we cannot examine the contents of these miscellaneous volumes particularly, for it would swell our article to an improper extent; and as the reasoning and observations of our author keep an even tenor, we shall select from each volume some subject, which appears to us particularly interesting, or in which the professor's success is peculiarly conspicuous. The contents of the first volume are,—Of the Evils that are in the World.—Justification of Divine Providence, in regard to the terrestrial Welfare of the impious and the pious.—The principal Sources of Unbelief.—Strictures on some Prejudices against Christianity.—Strictures on some Prejudices against the Christian Morality.—Directions for learning to pray from the Heart.

Of these essays, that on natural and moral evil seems particularly valuable. The cheerful piety of the author leads him to reconcile the discontented complainer to the circumstances which necessarily attend this life, and which he considers as evils. He endeavours to show, that what are commonly called evils are sometimes the necessary limitations of our nature.

ture and powers. As men, we have distinct properties and capacities, nor ought we to consider it as evil, that we have not the eye of the eagle, or the unlimited views of a superior being. Sometimes the reputed evils are warnings against greater misfortunes. Thus pain leads us to avoid an object which so feelingly threatens injury; the lassitude subsequent to irregularity warns us of its injury to health.

‘ So also is it with the disagreeable, the painful consequences, by which wrath, voluptuousness, every inordinate, violent passion is attended in our body. They are warnings of still greater evils. They are powerful incentives to become better and happier. What indisposition, what ravages, would not such passions occasion, not only in the man who is addicted to them, but likewise in other persons with whom he is connected, if the man himself did not suffer under them; if their impetuosity were not tempered by painful sensations; if we were not impelled by them to beware of their first attack! Long, long ago would all social pleasures have been destroyed, and society itself have fallen to the ground, had we been destitute of such forcible suggestions and restraints.

‘ Does pain then come upon thee, O man! Hast thou the unpleasant idea of undermining decay in thy body; yet murmur not against the Most High; doubt not of his goodness, at the very time he is giving thee fresh indications of it. Much rather confess, in this very pain, the voice of thy father, warning his wandering child, who merely inflicts these disagreeable sensations, not for the sake of making him suffer, but, because this is the best, the only way of averting from him sufferings still more severe, and even of securing him from these lighter sorrows, if he will but hearken to this warning voice, and follow it with constant obedience.’

‘ What is true of bodily pain, or such as arises from the state of the body, holds good likewise of mental pain, or such as is founded merely in the images of the mind. Disgust, trouble, vexation, grief, shame, disappointed hope, is mental pain. They are certainly unpleasant, painful sensations, that arise when a man sees that he has mistaken the truth, and has plunged into error, that he has entered upon foolish and hurtful affairs, or had executed good undertakings badly. They are unpleasant, painful sensations that arise when a man, by or without his own fault, fails in his designs, must forego his purposes, errs in his suppositions and his expectations; when a man has allowed himself to be over-reached by the cheat, blinded by the flatterer, deceived by the false friend; when he loses the outward distinctions and goods in which he made the whole of his happiness to consist, or reckoned as an essential part of it; when a man renders his own character contemptible by

easily avoidable follies and weaknesses. All these, and a hundred other things of the same kind, to a man of a feeling heart, may be as painful, and still more so, than the indispositions and distempers that arise in his body. But even this pain, how deeply soever it may wound us, is not absolutely bad in itself. Even this pain is an admonition to beware of greater evils. Its tendency is, to make us careful in the investigation of truth; considerate in our conclusions and undertakings; circumspect in the choice of our friends and familiars, in the prosecution of our designs, in the application of the means thereto; attentive to the whole of our conduct, and even to the least of our actions; modest in our judgments and expectations; moderate and temperate in the enjoyment of our fortunes. Were it not for these painful sensations, we should be ever adding error to error, failing to failing, be deceived by every semblance, become the prey and the sport of every impostor, be constantly judging and acting with greater rashness and folly, ever be flattered by idle hopes, and never become prudent and wise.'

Many things also, our author remarks, which appear to be evils, are the means of advantages, that greatly compensate these evils. If man, for instance, is not as impenetrable as iron, he possesses sensibility, which would be incompatible with iron. Other things, that we reckon evils, are incentives to the development and exertions of our powers. Our naked sensible bodies lead us to exert our talents in providing cloaths; the weeds of the fields sharpen the industry of man; and the inundation of rivers lead him to confine them with banks. Our moral improvement, and our progress in virtue, are assisted by the same means: thus difficulties and opposition, teach us meekness, patience, and firmness; injuries foster a greatness of mind, placability, and forgiveness; loss of fortune may lead us to resignation, moderation, and temperance. Moral evils are improved to our advantage by a similar course of reasoning; and our author, with admirable temper, and cool judgment, thus improves every part of the surrounding scene, to the advantage of our mind, to our progress in religion, and a dependence on the love of God.

Another subject of the first volume, which we thought in the perusal particularly interesting, was the strictures on some prejudices against Christianity. The prejudices which professor Soltikow particularly notices, are those which arise from some incidental circumstances, rather than an enlarged and comprehensive view of the whole subject. Our author considers five different prejudices of this kind; 1. the imaginary or actual difficulties in the New Testament; 2. the narrow limits assigned to Christianity on the face of the earth; 3. the nume-

rous sects into which Christians are divided; 4. the wars and persecutions which Christianity has occasioned, or Christians been subject to; 5. the inconsiderable influence it has had on the lives and dispositions of its professors.—The answers to these prejudices are just and satisfactory. Our author contends, with great propriety, that while the objects constantly before us are unintelligible; while their various functions are inexplicable, it is not surprising that we should not be able to give an account of the whole council of God, or find *his* ways plain, simple, and obvious. The progress of Christianity for some wise reasons is slow; gradually extending over one whole continent, it seems stationary almost in that in which it was first promulgated. Circumstances, that we cannot understand, or explain, have hitherto prevented the subjection of the crescent to the cross; and, from what we can see, we ought to believe, that this delay is a measure equally wise and benevolent, when surveyed in the most extensive scale, and calculated for the happiness of the whole.

Neither are the various sects of Christians of real injury to the cause of Christ. The extravagant and erring spirit will often wander beyond its confines, in investigating causes, tracing relations, explaining connections, and endeavouring to bring the ways of Omnipotence within mortal ken.

All christians, whatever distinctive name they bear, in principles agree with each other. They all receive the sacred writings as a divine revelation, and demonstrate their truth, their validity, their heavenly origin, by the very same arguments. They all revere the Divine Providence, which preserves and governs all, which is continually attentive to mankind, which punishes and rewards them. They all acknowledge Jesus Christ for a divine teacher, for a heavenly messenger, for the greatest benefactor to mankind, for our Lord and King. They all believe that he came into the world at a stated time; that he led a life of consummate virtue, that he taught a holy and excellent doctrine; that he suffered innocently and voluntarily, that he died, and rose again from the dead; that after his resurrection he was exalted to supreme glory and might; and that he imparted his spirit; by the operation of which the apostles were enabled powerfully to combat superstition, idolatry, and vice, and to disseminate truth and virtue in the world. They all acknowledge themselves to be bound and obligated to follow the example of their Lord and Master, and to live soberly, righteously, and godly. In fine, they all believe, that Christ will come again hereafter, and judge the world; that he will reward every one according to his works; that the obstinate sinner has the heaviest punishment to dread, and the pious to expect an exceeding and eternal weight of glory. But if we cannot deny, that these

are the essential axioms of religion and christianity ; and if it be certain, that they are adopted and maintained of all who bear the name of Christians ; then the diversity in their other opinions is so far from justifying us, either in doubt or unbelief, that it rather gives a new degree of credibility to those axioms ; since it is plain from thence, that they must be founded on the strongest and most convincing demonstration, as it would not else be possible for so many persons, of such opposite dispositions and ways of thinking to be in perfect consent together in such a number of important articles.'

The want of a Christian spirit, rather than of Christianity, it is remarked, has been the cause of the various divisions, and the rancor, with which controversy has been carried on. Wars and persecutions have a similar origin ; and the best establishments are often subject to abuse from the errors of those by whom they are conducted. In reality, however, religion has been introduced as a specious auxiliary, as a colour to worse motives ; and in general had very little concern with those scenes which Christianity would blush to own. The faults of its professors can cast no stain on that religion, unless it can be shown to be connected with their tenets. Does the Christian doctrine encourage one vice ? Does it not rather inculcate every virtue ; virtues which uninspired man could never feel, and which the purest philosophy scarcely hinted at ? Whatever may therefore be the faults of Christians, or even the ministers of Christ, they ought not to sully his doctrines.

Other objections are equally false and futile. Some contend, that, at bottom, it is only the morality of reason ; that its doctrines are austere, and its precepts impracticable ; that it depresses the heart of man, and renders him unfit for social and active employment. These objections our author answers at some length ; but an answer was needless : it is enough to deny, that they are founded either in the letter or the spirit of the gospel ; they originate from partial views, the misrepresentations of the enemies of the doctrines of Christ, and a very incomplete knowledge of the systems of the ancient philosophers.

The second volume contains essays on—Some of the principal and most usual Faults in Education.—Of forming the Minds of Children.—Of forming the Hearts of Children.—Of training up Children to the primary Virtues in particular.—Of training up Children to Religion and to Christianity.—General Observations on Education, and Rules to be observed therein.—Of the Detriment and Danger of too close a Pursuit of Dissipation and Diversions.—Thoughts on public Diversions.—The Importance of one Year.—Of public Diversions.

As a specimen of our author's opinions on these subjects, we shall notice his sixth sermon, which consists of the general objects of education, as it contains many parts of the subject of the former discourses. It is a just remark, that those engaged in the important business of education, ought to consider, that the object of their care is a creature neither merely rational, nor merely animal. Sensuality and reason are to be brought into consonance, and tend to one object. The senses then are not to be the only method of judging of the value of external things; nor is the tutor to show himself, by an arbitrary and capricious conduct, to be wholly without reason. On the contrary, it is wrong to expect that accurate reflection, deep observation, grave sedate behaviour in children, that are the ornaments of more advanced life. They must be allowed innocent sports; their lively playfulness must be occasionally indulged; they must be permitted to feel the bad consequences of their misconduct; and their eagerness and emulation must be moderated only, and directed to proper views. The tutor must himself be cautious to preserve the proper respect, by a steadiness and prudence, by reasoning with the child in a manner suitable to his years, and by showing, in every instance, the superior advantages of prudence, reflection and experience. The tutor should have also a fixed plan, and pursue it steadily.

‘ Do not expect that every good seed you cast into the earth shall immediately sprout upwards, and bear fruit at your appointed time. It may frequently lie long concealed in the earth; it may seem to be totally dead; and at length continued culture, or some unexpected favourable circumstance, shall restore it to life, and reward your patience with the hopes of a blessed harvest. Many lessons of wisdom must be repeated a hundred times before the teacher shall be able to deliver them in a way suited to the comprehension of his scholar. Many a bad habit, many a froward trick, must be attacked a hundred times in vain, before it abates of its force, and gives room to attainments of a contrary cast. Many a virtue must as often be recommended without effect, till at length it appears in the light, and presents itself to the child, or the youth, in the form that moves his heart, and gains his esteem and love. Intelligence and sensibility are frequently very late in their appearance, and then shew themselves at once in so much vigour, as more than compensates for all the previous attempts that were ineffectual to call them forth. Wisdom and virtue, and the Fear of God, are prerogatives not to be produced at once, and not to be preserved without pains: they are sovereigns that must long dispute the field with folly and vice, before they can get the command of our hearts. Seize every opportunity

nity to assist them in the conquest ; never be weary of engaging the enemy, till he is tired out with your opposition, constantly calling to mind, that the years of childhood and early youth are only adapted to sowing, and not to reaping. Let the unsuccessful effects of your labours make you ever more attentive to yourself, to your pupils, and to every circumstance, even to the least ; but let them not render you dispirited and weary. Look for the cause of it rather in the erroneous manner in which you proceed, than in the impossibility of happily succeeding ; and let not your self-love prevent you from rectifying these errors as soon as you discover them ; so, however, as that this alteration in your method be not very conspicuous, lest it should diminish the confidence your pupils have in you. Call yourself frequently to account for the diligence and fidelity you exert in this employment ; converse upon it with your friends, and make use of their sagacity and experience ; and if still, with the good testimony of your conscience, you do not reach your aims, or but very imperfectly, then you have only to cherish the reflection, that you have strained every nerve to do all you could with the means and faculties with which God has entrusted you ; and that, under the government of a wise and gracious providence, even every sincere endeavour, though we cannot discern its success, cannot be absolutely lost.'

The tutor, our author also observes, must not be disheartened by an apparent want of success at first ; but must pursue his plan with steadiness ; and animate himself to diligence, by frequent reflection on the importance of his task.

The thoughts on public diversions, the necessity of reflecting on the degree of pleasure felt, of enquiring whether it was adequate to the trouble or the expectations, and examining with care, whether sin may not have been mixed with amusement, and folly with diversion, is an excellent discourse. We should have enlarged farther on it, if our limits had permitted.

The discourses in the third volume are more miscellaneous : we shall only transcribe the subjects.—How a Man may and should make Religion his main Concern.—Sin considered as the principal Source of human Misery.—Sin considered as the principal Source of human Misery in regard to the future State.—How a Man makes himself Partaker in other Men's Sins.—The Duty of brotherly Reprehensions.—How every Man may and ought to labour at promoting the general Good.—Of Love towards God.—Of Love towards God, continued.—The Shortness and Troubles of Life.—Of the future general Judgment.

The fourth volume contains some excellent didactic lectures, viz.—Arguments against Vanity—Worldly Prudence
a Re-

a Reproach to Christian Wisdom.—Cautions against voluptuous Indulgences.—Continuation of the foregoing Subject.—Caution against some Faults in the Education of Children.—Of the Principles of the Reformation.—Of the Principles of the Reformation, in continuation.—The most memorable Circumstances of the Reformation, and the Duties incumbent upon us therefrom.—Wherein the Advantages of the Reformation consist.—The Blessedness of Benevolence.

We shall notice a little more particularly the discourse on vanity. There are crimes, as the professor very properly observes, whose noxious connexion is so conspicuous, as immediately to show their connexion and nature. They glare in open day, and are no sooner seen than they are detested. Others are more insidious in their approach, and assume various garbs, which impose on the heedless spectator, and resemble, in the eyes even of the guilty, the kindred virtues. These are levity, a fondness for dissipation, for social pleasures, pomp, luxury, pride, and vanity. The last is our author's theme; and it is not, he tells us, to be confounded with a generous emulation; with pride or with haughtiness. The distinction between pride and vanity is not new, but it is expanded with more care than we remember to have seen in any other work.

‘ If pride be not unfrequently connected with vanity, yet does it as often, probably still oftener, exclude it; as vanity, in return, is very frequently, nay, generally, without pride. Many are too proud to be vain: many, very many, are only therefore vain, because they are not proud enough, or have not materials enough for pride. Pride sounds itself more on the sentiment of inward power, and is the excessive dignification and evaluation of it. Vanity has more to do with outward things, which do not belong to ourselves, and possess no intrinsic value. It is on this account a still meaner fault, a still more ignoble quality than pride, and, on the whole, occasions much more harm. However, the boundaries of these two faults are not always stated with due precision; they frequently intrude on one another; are often confounded together in common conversation; and, if in combating them we should likewise confound them, we shall always be only taking one foe to our welfare for another, but never exchange a foe for a friend. Therefore, to the point.

‘ What is vanity? and how does it appear? Vanity has a very ample range; it shews itself in very various ways. It in general consists in the avidity and the endeavour to attract regard, to be distinguished from others, to set its advantages in the fullest light, and to give them an air of importance. As various as these advantages are, so various are the kinds and exhibitions of vanity. Thus the witty let their wit, the rich their riches, the great their grandeur,

grandeur, shine before men. Thus will beauty show its sway, accomplishments their charms, talents their claims on admiration, science its influence upon the human mind, and, at times, even virtue her inherent authority over the human heart. They will make others feel them ; and by the display and use of their privileges, acquire esteem, approbation, praise, submission, and reverence ; and if, from such reasons, and in such views, they speak, keep silence, act, and shew themselves, then vanity mixes with the behaviour of the virtuous, the learned, the skilful, the accomplished, or the fair : and if these reasons, these views determine frequently, if they habitually influence their discourses and actions, if they have greater weight with them, and act more forcibly upon them, than love towards what is good and real, more than the desire to please God, and to be useful to their fellow-beings ; then does this vanity with them become a vice, and deprives their advantages of the greatest part of their value.'

There is a kindred virtue, which comes very near to vanity. It is the desire of pleasing, of appearing to others in the most favourable light ; and we are indebted for it, professor Soltikow remarks, for many gratifications and advantages, more particularly in regard to social intercourse. It prevents the fallies of the baser passions, is the sweet guide in our general conduct, by keeping us from vulgar scenes, and suppressing often the momentary dictates of envy, displeasure, or disgust : it is only, when this principle is the predominant propensity of our soul, when it is not kept under the regulation of virtue and religion, or seeks an unlawful means of gratification, that it becomes a vice.

' But has this lust of pleasing got so far the command over us, that we no longer ask, what is true, what is right, what is agreeable to the will of God, and to my duty ; but only, what will please ; what will procure me approbation and praise, what will set my advantages in the most favourable light ? Does it govern us so, that we strive to please every man, the fool as well as the wise, the vicious no less than the virtuous, such as are children in understanding, as well as those that think like men ? Does it govern us so that we endeavour not only to display our advantages, but at the same time to obscure and diminish the advantages of others, and to bring them into suspicion ; Does it govern us so as to make us lay great stress on all that relates to outward figure, ornament, presentation, and address, or the like, to convert them into a serious and important business, and to bestow much time and care on such generally insignificant things ? Does, it in fine, so govern us, that, for the sake of pleasing others, we allow ourselves to be persuaded to do even something bad, at least something ambiguous, or not dare to say and to do the good that probably is not quite
current,

current, and adapted to the taste of the multitude, and to perform the duty, and adequately to perform it, the neglect and omission whereof is probably thought an honour? Then, indeed, is our desire of pleasing, and of displaying our advantages, highly criminal; then is it base and mean vanity; vanity that is totally unworthy of the man and the christian!

We recollect nothing more truly excellent than this distinction, and it is expanded and pursued with equal judgment and discernment. Vanity usually implies weakness; it is the parent of innumerable errors; offensive to society; a principle which enervates the mind; and, when exerted with regard to external things, mean and contemptible; unfitting the person for any useful active pursuit, and completely at variance with the spirit of Christianity, as well as the example of Christ. To expose the features of this propensity, may be supposed to be sufficient to guard against its influence. We fear, however, the success of the preacher and the moralist will be inconsiderable. Fondness for admiration usually takes too deep a root; and our author, with all his penetration, has not discovered one source of the vain man's conduct; a wish to impress on the world an opinion, that he possesses qualifications, which he feels an internal consciousness, a consciousness that he scarcely dares own to himself, of wanting.

The three sermons on the principles of the Reformation deserve notice: but we shall only very shortly sketch the outline. Professor Soltikow remarks, that, in general, while we praise the Reformation, we forget its principles, and act in opposition to its leading dictates. We deny to Protestant Christians, what, it was then contended, ought not to be denied to any one; we are indifferent to matters then held in the highest veneration; and omit to use advantages whose importance can only be estimated by the zeal with which they were then acquired. Our author, to point out these contradictions more fully, enquires into the principles of the Reformation. These are the importance of truth; the power of private judgment to 'every man, if he has a capacity for it;' the necessity of founding the distinction of truth from error on sound reason and the holy scriptures only; the absurdity of imposing dogmas on the consciences of our fellow-creatures, which they do not perceive; the propriety of confessing our faith by our words and works; the absurdity of persecution, on account of faith and religion; that the Christian religion consists in a Christian disposition of the heart, rather than outward ceremonies; and that diversity of opinions, in what the essence of religion does not consist, is no sufficient cause for separation. Each of these principles is explained with

great

great propriety; the extent of the explanations, only precludes us from pursuing them.

We have thus selected, from the instructive volumes before us, discourses of different kinds, and a varied tendency, in order to give a more comprehensive view of the whole. These, we have little doubt, will induce the reader to recur to the work; for we own, in this, as in some other instances, our design has been rather to raise curiosity than to wholly gratify it. Those whose curiosity is greatly raised, will not, we think, be disappointed.

Essay on the Life and Character of John Lord Somers, Baron of Evesham: Also Sketches of an Essay on the Life and Character of Philip Earl of Hardwicke. Proposed to be inserted in a compendious History of Worcestershire. By R. Cooksey, Esq. 4to. 10s. 6d. Boards. Bew. 1791.

MR. Cooksey, in his purposed 'Compendious History of Worcestershire,' means to insert a short account of those illustrious men whose merit has added a lustre to their native country. Lord Somers, whose character no panegyric can heighten, and whose conduct, when examined after the expiration of a century, appears with additional lustre, certainly deserves particular attention. This Essay probably now appears in the form which it is to hold in the promised history. The life of lord Hardwicke consists rather of materials for, *memoires pour servir*, than a biographical sketch. We shall examine each in its order.

Our author's prejudices are raised at once into a flame, by mentioning Swift, whom he calls 'a monster of ingratitude, perfidy, and prostitution.' Swift, added to his other faults, had said, that lord Somers was descended 'from the dregs of the people.' He was the son of an attorney; but Mr. Cooksey is at pains to show that his father was a man of family; but what was no discredit to lord Hardwicke, attended with circumstances much more humiliating; what was never objected as a crime to lord Ashburton, could reflect no disgrace on lord Somers. The expression of Swift is too strong, and is undoubtedly injurious to his own fame; but the virulence of party at times, when philosophy and candour had not interposed to moderate the prejudices of opposition, has been allowed in excuse of much more violent invectives. If Mr. Cooksey was eager to rescue the family from every disgrace, he should have given a more satisfactory excuse for lord Somers' father firing a pistol at a royalist minister, when he had offended him in a sermon, by his invectives against Cromwell. 'To cure him effectually of this propensity, the captain, in the trans-

transport of one of those furious harangues, fired a pistol *over* his head, and *lodged a ball in the sounding board of the pulpit.* This had nearly been an effectual cure for intemperance of language, but would have no effect, at this time, in acquitting a culprit at the Old Bailey.

The family of Somers resided at a religious house, in Worcester, called the White Ladies. It was an extensive mansion, capable of containing many different branches, who seem to have lived together in a style truly patriarchal. The account of their living, and of the famous Richard Baxter, who contributed, by his instructions and his zeal, to promote a spirit of industry, as well as of religion, in the county, in which he very effectually succeeded, is curious and entertaining: it would lead us however too far from the scope of this Essay. While under the care of his tutor Dr. Bright, Mr. Somers became acquainted with the witty, the licentious lord Shaftsbury, who was a Roman Catholic, and whose conversion is ascribed to the instructions received at the White Ladies. To Mr. Somers, at this period, is ascribed the Tale of the Tub, the characters of which are supposed 'to be drawn from real life, and from originals written within his own observation.' Thus Peter is father Peter, the tutor of lord Shaftsbury; Jack is his own grandfather, the intimate friend of Richard Baxter, &c. The copy was supposed to be in the hands of sir William Temple, from whose papers it is said to have reached Swift. This idle tale is without the least support, unless 'the private tradition of the family' be considered as such, or that the Tale of the Tub is a production superior to Swift's acknowledged works, be ranked among the arguments. The private tradition of the family, in its present form is not of more importance than MS. *penes me*, in some late historical works; and the other plea, must rest on taste and opinion, or at least on the impossibility, that an early labored work can be the writers own, if it is never afterwards equalled. Home, tried on this code, could not have written Douglas; Milton was not the author of Paradise Lost. We may readily appeal to the most incurious reader, whether the descendant of St. Peter, Jack Calvin, and Martin Luther, do not furnish much more probable sources of the names than our author has collected from the private traditions of his family. The supposed internal evidence is still more exceptionable: Swift expressly tells us, that it was the work of a young man; and Swift had too much pride to assume another's work, and too much modesty to address it to lord Somers, if it had been *his* production: we believe, however, Swift never expressly owned it.

The public life of lord Somers is most conspicuous; but,

on this part, for some inexplicable reason, Mr. Cooksey's account is short and incomplete. His fire is exhausted in his invectives against Swift, and his panegyric on the White Ladies.

Of the life of Philip earl of Hardwicke, our author's own narrative is short and inconsiderable. His wife was only of Worcestershire, and her merits, with a short account of his family, form the principal subject. She seems to have been a prudent, sensible, domestic housewife, an attentive steward, and an affectionate mother. That she first found out the true medium between a public and private school, by instituting a small seminary for a few pupils, is injudicious praise. She was not the first, for Milton preceded her: it is not the true medium, for, though some of the inconveniencies are avoided, the advantages of a public school are scarcely in any degree attained. Lady Hardwicke seconded the chancellor's desire for riches by her own œconomy. One instance will be sufficient. The purse, in which the great seal is carried, is usually embroidered with the king's arms and other devices. A new one is annually provided; and lady Hardwicke caused the new annual decorations to be embroidered on crimson velvet, of a length equal to one of the state rooms at Wimple. In the period of lord Hardwick's chancellorship, she had enough to hang the room, and make curtains for the bed.—Hear this ye future chancellors in embryo, whether studying at the Temple, drudging, according to the more modern custom, at the desk of a special pleader, or even engrossing leases and indentures at that of a country attorney! Hear, learn, and improve!

By much the most interesting part of this Essay consists of two letters, one from a very respectable lawyer of eighty years old, Mr. Bentham; the other from 'an old lawyer' also, whose name is concealed. Mr. Cooksey, however, tells us, that there are some errors in the first letter, and many more in the second. Is it that Mr. Bentham is not sufficiently partial to lord Hardwicke, and the anonymous author very unfavourable to the chancellor's character? Let us attend to Mr. Bentham, whose mildness, candour, and instructive narrative are very interesting and entertaining.

Mr. Bentham apologises for his intruding, by observing, that few are now alive who had an opportunity of practising, while lord Hardwicke presided. Mr. Yorke, he tells us, was the son of an attorney at Dover, placed with Mr. Salkeld, a law-agent in London, where his acquaintance with Mr. Parker, son of lord Macclesfield, commenced, by whom he was introduced to the chief-justice. Our author says he was introduced as a friend; the anonymous author, as a law-tutor; but

but whatever was the capacity, lord Macclesfield's patronage was very useful; and Mr. Yorke soon attained a very considerable share of business. Let us select an anecdote.

Mr. Yorke, by means of his own merit, and the countenance he was known to have from the court, made so rapid a progress in his profession, that he had soon as much business as he could well go through with; which gave occasion to judge Powis to make him a compliment, that in the manner it was made, terminated more to Mr. Yorke's credit, as a young man of ready wit, than to the judge's good sense. The affair was this—Mr. justice Powis, who had been trying causes at some one of the assizes, in the circuit he went, being at dinner, and several of the counsel with him, amongst whom was Mr. Yorke, took occasion to make Mr. Yorke some compliment, by telling him he could not but be greatly surprised at his having acquired so great a share of business for so young a man; and said to him, "Mr. Yorke, I cannot well account for your having so much business, considering how short a time you have been at the bar; I humbly conceive (continued the judge) you must have published some book, or are about publishing something; for look you do you see, there is scarcely a cause before the court but you are employed in it, on one side or other; I should therefore be glad to know, Mr. Yorke, whether this is the case." Such a curious way of accounting for Mr. Yorke's run of business could not but force a smile from him; and it determined him to make the judge such a reply as might put an end to so fulsome a compliment; he therefore told the judge he had indeed some thoughts of publishing a book, but that he had made no progress in it as yet; at which the judge pleasing himself for having made so happy a discovery, became importunate with Mr. Yorke to let him know the subject of this book; which put him upon telling the judge that he had thoughts of publishing Coke upon Littleton in verse; but that he had gone but a very little way in it; this, however, tickled the judge's curiosity still more; and telling Mr. Yorke that it was something so new, and must be so entertaining, he begged him to oblige him with the recital of a few of the verses; when Mr. Yorke, finding the judge would not drop the subject, bethought himself he could not get rid of it better than by giving, by way of a specimen, something in the judge's own words, and introducing the phrase, he himself was in the habit of making use of upon all occasions, let the subject be what it would. Therefore accompanying what he intended to say, with some excuse, for complying with the judge's request, Mr. Yorke began with reciting, as he pretended, the following verses, viz.

"He that holdeth his lands in fee;
Need neither to quake nor to shiver;
I humbly conceive, for look, do you see,
They are his and his heirs for ever."

Such a specimen as this, it may easily be conceived, was enough to satisfy the judge; but, however that might be, the rest of the company could not but be under some difficulty to refrain from laughter: and it serves at least to prove, that Mr. Yorke had a ready wit, and a good deal of pleasantry about him.'

The 'old man of the law' who, we have said, was not so favorable to lord Hardwicke, gives a curious account of his early connection with Salkeld, whose wife, he tells us, used to send out the young man for turneps, celery, &c. till he had attained some consequence, when he stopped this humiliating drudgery by charging in his master's account, 'coach hire for roots of celery, coach hire for a barrel of oysters,' &c. The introduction of lord Parker he describes, however, more particularly, and our law-readers will probably recollect a later instance, in which a young lawyer, now on the bench, was introduced with equal kindness and liberality, by lord Mansfield.

' Mr. Salkeld, who was very eminent in his profession as an attorney, and much esteemed by lord chief justice Parker, was one day asked by his lordship, if he could recommend him to a young man, decent and intelligent, to serve as a sort of law tutor to his sons, and assist and direct them in their studies. He recommended this his clerk in the warmest terms, and he was immediately employed in that capacity, which he discharged so much to the satisfaction of the chief justice, that he soon became a favourite, and was distinguished by every private and public mark of his approbation and regard. Infomuch, that upon Mr. Yorke's being called to the bar, and lord Parker being made chancellor and earl of Macclesfield, his partiality to so young a pleader, and the particular attention paid to him, gave great offence to many of the old practitioners in that court. Sergeant Pengelly in particular was so disgusted at frequently hearing the chancellor observe, that *what Mr. Yorke said had not been answered*, that he one day threw up his brief, and declared he would no more attend a court where he found *Mr. Yorke was not to be answered*. His resentment, joined with that of others in the same situation, brought upon the chancellor that investigation of his private management, and the abuses committed or connived at by him, in his appointment of the officers of his court, which terminated in his impeachment and conviction.

' This extraordinary attention to his favourite, and especially when he was fetched from his first circuit, in the year 1719, and made solicitor-general, when he was scarce twenty-nine years of age, over the heads of many able and eminent counsel, was well near being as fatal to Mr. Yorke as his patron.

' From the precedency annexed to that post, he was to take the lead,

lead, and conduct all the causes he was employed in. The suitors at first hesitated at committing themselves to so young and inexperienced an advocate; and he was, on that account, left out of most of the important causes then depending. But the prevalence of attorneys, with whom he was as much a favourite as with the chancellor, his own indefatigable industry and application, the gentleness of his manners, and insinuating complacency of his address, soon getting the better of those prejudices, he rapidly came into full business at the bar; and the storm, raised by his premature promotion, fell wholly on his patron, of whose distress he seems to have stood a silent and unconcerned spectator, though then attorney-general, member of parliament, and privy counsellor.

Mr. Bentham observes, that he used his utmost interest to avoid being one of the managers for carrying on the impeachment. This gentleman gives a very short account of lord Hardwicke's political life. He ascribes his yielding the seals to Mr. Talbot, when he was chief-justice of the king's bench, to that gentleman's being more conversant with the business of the court of chancery; his resignation of the seals to his apprehension that his faculties were impaired.

Mr. Cooksey's other correspondent is more full on the political life and character of lord Hardwicke; but writes with such determined prejudices, that we are doubtful how far we can trust even to apparent facts. We have great reason, however, to believe the outline to be true, and the likeness, though caricatured, to be in some degree faithful. He describes the chancellor as silent, reserved, and cautious; never uttering any thing that he had not well considered; directing his attention, with an unremitting perseverance, to one point. When chancellor, his decrees were few; for having tired out the suitors with hearings, rehearings, &c. they were willing to engage in any compromise: his decrees were never indeed appealed from, because he had industriously kept the lawyers from the house of lords, and the appeal would have been to himself. Preferments were only bestowed from political views; and the fairest claims, in any other respect, were said to be disregarded; or, if gratified, it was done imperfectly, or from accident. As a minister, his conduct, it is remarked, was weak, trifling, and variable; but that he could deliberately sacrifice a relation, who interfered with him in the nomination of a member for a borough, by exposing him in a situation of peculiar danger, in the expedition of St. Cas, is a suggestion too horrible to be for a moment admitted. The account is, however, now before the public. It will undoubtedly excite attention, and, by farther information, it must be supported or fall.

Of Mr. Cooksey's projected work we can say nothing; from this specimen we cannot highly commend his moderation and candour; but, in a local history, there will not be many trials, and his peculiar opinions cannot influence his description of places, of natural objects, or of family pedigrees.

Poems by the Author of the Village-Curate, and Adriano. 8vo.
4s. Boards. Johnson. 1790.

THE author of *Adriano* and the *Village Curate* was entitled to a more prompt attention than has been paid to these poems. The real truth is, that they remained by us unnoticed a considerable time through mistake. It is not, however, of any material consequence, as they reflect on him, but little additional credit. He honestly confesses that he was advised not to publish them, 'as it was feared they might detract from the character he has already acquired by two former publications, *The Village Curate*, and *Adriano*.'

'But to this good advice he has been so rash as not to listen. The indulgence with which his former productions were received, (indulgence he little dreamed of, and can scarcely yet persuade himself was justly due) has determined me not to withhold even these.

'Let not the reader therefore expect a great degree of excellence in the volume here presented to him. He will probably find much to pardon, and but little to commend.'

Here we are at a loss whether to praise the author's modesty or censure his assurance. His diffidence in regard to the merit of his former poems inclines us to think favourably of his humility. But is it humility to obtrude on the public what he condemns himself, and in avowed opposition to what he acknowledges to be good advice? We feel ourselves in somewhat the same situation as that of old Hardcastle in a play of Goldsmith's, who finding a young gentleman's behaviour the very reverse of what he was taught to expect, observed, 'it may be modesty, but if so, it is the most impudent modesty I ever saw.' The author 'flatters himself that these poems may be endured, as well as those which he has already published.' We surely had reason to expect something more than what is barely endurable from the author of the *Village Curate*; and in some places our expectations are answered; but these gleams of sunshine are few, and seldom of long continuance. The same kind of faults which occasionally dimmed the lustre of his former works, nearly obfuscate the struggling beams that break through the obscurity of this. In regard to the *story* of Elmer

Elmer and Ophelia, considered merely as such, our opinion, we believe, coincides with his—it is a simple story. Yet we meet more passages in it deserving approbation than in either of the others. The description of a fine summer's morning is worthy the author: the minutiae on which he dwells make the picture more natural and interesting.

At length a breeze
Blew from the east, and rent the sable clouds
That all night long had veil'd the starry heavens.
From many a chearful loophole thro' the gloom
Peeps the clear azure with its living gems.
Fast flies the scud, and now the glowing dawn
Stands unobscur'd upon the mountain's top,
Her lovely forehead with a waning moon
And her own brilliant day-star grac'd. The clouds,
Still floating overhead, touch'd by the beam
Of the slow sun emerging from the deep
(But to Ophelia's eye not yet reveal'd)
Are fleeces dipt in silver, dappled pearl,
And feathers smoother than the cygnet's down;
Here red and fiery as the fetret's eye,
Here dun and wavy as the turtle's breast.
The fainting stars withdraw, the morn grows pale,
And the clear planet, messenger of light,
Hides in the splendor of returning day.
The mountains are on fire. The forest burns
With glory not to be beheld. The heav'ns
Are streak'd with rays from the relumin'd east,
As from the centre of a flaming wheel,
Shot round. The sun appears. The jovial hills
Rejoice and sing, the chearful valleys laugh.
All nature utters from a thankful heart
Audible gratitude. The voice of man
Returning to his labor fills the land.
The shepherd whistles and the cow-boy sings.
The team with clinking harness seeks the field.
The plough begins to move. The tinkling flock
Streams from the fold and spots the dewy down.
The mountain bell upon his axle swings
And fills the country with his chearful note.
Wak'd at the sound, the daw has taken wing
And skims upon the steeple. Lo! the smoke
Ascending from a thousand chimney tops
And by its upright course presaging calm.
Hark! how the sawyer labours with his saw,
The joiner with his hammer and his plane.
The farmer's wife come jogging to the town,

Timing her ditty to old Dobbin's foot.
 The railing fish-dame follows with her panniers.
 The chimney-sweeper bawls. The milk-maid cries.
 The blacksmith beats his anvil, and the dray,
 Stage-coach and waggon lumber thro' the streets.'

The most considerable poem is entitled Panthea, and taken from the well-known story in the *Cyropædia* of Xenophon. The poet tells it his own way, and quotes Aristotle's authority for doing so,

— 'without regard to truth and the historian. Such as wish not to be transported into the regions of poetical illusion, may employ themselves more profitably, and perhaps more to their entertainment, by consulting the original.'

The story in the original is doubtless extremely beautiful, and Xenophon's sweetly-flowing simplicity appears to us ill exchanged for the stiffness of blank verse, or coarseness of familiar colloquy: such as Cyrus' charging Araspes to 'deny Panthea nothing,' and 'to give her of the best.' In the same style Araspes tells him that 'before Panthea could replace her veil,'

————— 'I beheld
 More than my tongue can utter in an age.'
 ————— 'cheeks that bloom'd
 All roses and carnations, neck of snow,
 And lips—but thou shalt see her Cyrus.'

The answer of Cyrus is scarcely superior.

“No,”
 Exclaim'd the prince, “let me avoid her charms.
 The soldier's duty is to think of war,
 To plan the subtle enterprize, pursue,
 Fight, rout, and circumvent the flying foe.
 To tread upon his heel by night and day,
 And scale his fortrefs when he little thinks.
 The hour not spent in action is an hour
 Full of disgrace and shame. I grieve to think
 My uncle's anger has with-held my march,
 And still confines me to this little spot.
 Had he been patient, and content to rest
 While I pursued with our united force
 The powerful foe, ere this I would have fought
 A thousand battles, would have won the crown,
 And everlasting Babylon itself,
 And flung her gates all open to receive
 The friends of Cyaxares. No, Araspes,

I cannot

I cannot look on woman yet. I know
 One look invites another. Who looks once
 Must look again, and he will look and look
 Till he will find no moment in the day
 Which must not have its look."

This dialogue, which continues two pages more in nearly the same style between the monarch and his friend, certainly requires a little elevation. Superior passages might undoubtedly be selected, but the language is in general flat and prosaic, and the story, on the whole, tedious and uninteresting; an evident proof how much depends on the manner of narration. Of *the Orphan Twins*, the remaining poem, we can say but little that is favourable. To one encomium, however, this author is always entitled,—he constantly espouses with warmth the cause of virtue and religion.

Speculum Linnaeanum, sive Zoologiae Linnaeanae illustratio, Genus omne accurate explicans, representansque Species maxime Notabiles, elegantur Sculptas et Depictas. Tabulae singulae adjiciuntur, Character specificus Linnaeanus nec non Descriptio plenior et uberior in Lingua Latina et Anglica. Auctore Georgio Shaw, M. D. R. S. S.—Figuras affinxit Jacobus Sowerby, No. I. II. Large 4to. 12s. sewed. White and Son. 1791.

WE wished to have given a more general view of this work, and have waited for the other Numbers; but what we designed for the benefit of the undertaking may, by a farther delay, be injurious to it; and we shall therefore give a short account of those before us.

Each Number consists of four plates: those in the two first are executed with great spirit, and a minute accuracy; coloured with some degree of splendour, and perhaps a little too brilliantly. In each genus, it appears to be the design of the authors to give a few specimens, and these always, when it is possible, from the life. The synonyms of Brisson, of Pennant, Edwards, and Buffon, are usually added.

The first Number contains the simiæ. The first species is the simia ecaudata, natibus calvis, capite oblongo—S. Inuus L. It is inserted, instead of the orang otang, which can rarely be procured living, and is the common Barbary ape, which, with a little care, shows many marks of intelligence, though of an indocile kind. Its height is usually about four feet.

The simia maimon is remarkable for its colour; the hair being of an olive green, and the cheeks striated with a beautiful blue.

The grey baboon, *simia hamadryas*, is excellently drawn: the solemn gravity, and the peculiar look of this animal, are very well preserved. Our author suspects that this was the creature intended to be represented by Buffon in the thirteenth plate of the fourteenth volume; but it is there without a tail, which may have been owing to accident. When irritated, its solemn contemplative look is changed to one of the most vindictive violence. It is a curious and just remark of Dr. Shaw, that a transient fight of the larger baboons probably gave the ancients an idea of the satyrs, while the smaller ones were the source of their fables respecting the pigmies. To the bats were owing the description of the harpies.

Simia æthiops, the white eye-lid monkey, is engraved in the last plate; but it affords no subject of particular remark. *Simia capucina*, a specimen of the monkey with a prehensile tail, is delineated in the back ground of the same plate, in the attitude of descending from a tree, supporting itself partly by its tail twined round a branch.

In the second Number are two species of the lemur, as the representatives of that genus; *L. tardigradus* & *catta*. It is properly a distinct genus from its manners, though the *catta* is said, perhaps from its resemblance, to prey on mice. In general, however, they are mild, feed on fruits, and not remarkable for any peculiar beauty or good quality. The second species has in its countenance the demure expression of the cat.

There are two species also of the *vespertilio*, *V. auritus* & *vampyrus*, engraved and coloured with great accuracy and elegance. The name vampyre is derived from a singular superstition that prevailed in Hungary about the year 1732, though it was of earlier date, and not unknown in England. Some bodies, after being buried, were supposed to possess the power of extracting the blood from those who passed near or over their graves. If we recollect rightly, their power was occasionally supposed to reach to a greater distance; and when the graves were opened, the body was found, it is said, gorged with blood. The supposed incantation, which might have arisen from finding some bodies uncorrupted, was only obviated by stabbing the vampyre. The *vespertilio vampyrus*, an animal of the East-Indies, when it finds persons asleep, certainly punctures the skin, with the little prickles on its tongue, and silently sucks the blood.

The future Numbers of this work we shall examine when they are published: the quadrupeds will be comprised in about twelve Numbers.

The

The Remonstrance. To which is added, An Ode to my Ass: also the Magpie and Robin, a Tale; an Apology for Kings; and an Address to my Pamphlet. By Peter Pindar, Esq. 4to. 2s. 6d. sewed. Evans. 1791.

WE have more than once hinted that Peter, like Antæus, rises with an elastic rebound, when borne down by the weight of his subject, sinking from a frigorific torpor or from a fear of melting his waxen wings, he has for a moment touched the ground. Such was his situation very lately; and we told him of it with little reserve, which has perhaps drawn from him some censures on reviews and reviewers. These 'paper-bullets,' however, move us not, and we should have continued to blame if we had found the bard dull, his satire misdirected, or his wit offensive. This miscellaneous collection deserves not either reflection. It reflects no small credit on his humour (and his good-humour too): we have read it with great pleasure, and we are glad that he has given us an opportunity of adding another leaf to his wreath, by enabling us to praise his political integrity.

His first ode is entitled a 'Remonstrance:' it is designed as an answer to those who have attributed his late apparent change of sentiments to the all-powerful influence of a pension. The charge he repels with pleasantry, or with indignant sarcasm.

' Ladies and Gentlemen,
Know, that I scorn a prostituted pen,
No royal rotten wood my verse veneers—
O yield me, for a moment yield your ears.

' Stubborn, and mean, and weak, nay fools indeed,
Though kings may be, we *must* support the breed.
Yet join I issue with you—yes, 'tis granted,
That through the world such royal folly rules,
As bids us think thrones advertise for fools;
Yet is a king a utensil much wanted—'

— — —

' I'm not oblig'd (believe my honest word)
To kifs—what shall I call 't?—of any lord:
Not pepper-corn acknowledgment I owe 'em;
Nay, like the God of Truth, I scarcely know 'em.

' By me unprais'd are dukes and earls:
At such most commonly my satire snarls—
My pride like *theirs* the high-nos'd elves,
Who love what's equal only to *themselves*.'

' Say

' Say not I'm *turn'd* towards the scepter'd great ;
 Talk not of kings—I deem one half a cheat :
 Felt is their weakness—husks, mere husks of men !
 Yes, they create nobility—I know it ;
 The veriest idiot of them all can do it,
 And on the falcon's perch can place the wren.

' But can a king command th' æthereal flame
 That clothes with immortality a name ?
 Oh, could the race *that* fire æthereal catch !
 But no such privilege to kings is giv'n :
 So very low their int'rest lies in Heav'n,
 They can't *command enough* to light a *match*.
 ' No, sirs, and therefore pray be civil ;
 I've not yet bargain'd with the devil.'

Our author next attacks the revolution dinners ; but he employs the tomahawk rather than the delicate blade of a dextrous anatomist. We are indeed inclined to suspect, that the spirit which directs *some* of the machinations, does not deserve to be treated with much address. His description of drunkenness, and the watchman, are admirable : we should have selected them, but it would be unfair to pluck all the brilliant flowers from the parterre. The attack on the French may appear too severe : whatever they may have been, now that they are confessedly '*regenerated*,' we hope that they will lead *new lives*.

The Ode to his Ass contains some pleasant humorous descriptions. We were, however, disappointed ; and, on the whole, do not think it equal to many of the little odes which he has occasionally introduced, particularly that to the glow-worm, and to his barn. Dr. Parr, though not faultless, is introduced, perhaps, a little too violently, and treated with too much levity.

As if it were to counterbalance the defects of this ode, the Tale of the Magpie and Robin Red-Breast follows, and it will always be considered as one of the first of Peter's productions. It is varied in its style, occasionally poetical, and generally humorous and entertaining.

The admirers of the 'protege of the constitutional society' will, probably, not consider it in the same favourable light ; for Pain is supposed to utter his seditious clamour in the character of the magpie.

' Soft from a bush below, divinely clear,
 A modest warble melted on his ear,
 A plaintive, soothing, solitary song—

A steal-

A stealing, timid, unpresuming sound,
 Afraid dim nature's deep repose to wound ;
 That hush'd (a death-like pause) the rude sublime."

Mag drops down on the spray,

' And thus began, with seeming great civility,
 All in the Paris ease of volubility—

' What—Bobby ! dam'me, is it *you*,
 That thus your pretty phiz to music screw,
 So far from hamlet, village, town, and city,
 To glad old battlements with dull psalm ditty ?

' Sdeath ! what a pleasant, lively, merry scene !
 Plenty of bats, and owls, and ghosts, I ween ;
 Rare midnight screeches, Bob, between you all :
 Why, what's the name on't, Bobby ? Dismal Hall ?
 Come, to be serious—curse this queer old spot,
 And let thy owlish habitation rot !

Join *me*, and soon in riot will we revel :
 I'll teach thee how to curse, and call folks names,
 And be expert in treason, murder, flames,
 And most *divinely* play the devil."

' Brimstone and sin are downright out of fashion ;
 France is quite alter'd—now a *thinking* nation :
 No more of penitential tears and groans !
 Philosophy had crack'd religion's bones.

' As for you *Saviour* of a wicked world,
 Long from his consequence has *he* been hurl'd :
 They *do* acknowledge *such* a man, d'ye see ;
 But then they call him simple monsieur Christ.

' Bob, for thy ignorance, pray blush for shame—
 Behold, *thy* doctor Priestley says the same."

The last part of this motley performance is an 'Apology for Kings'—We must congratulate Peter on his return home again: he is in his own element, pleasant, playful, and satirical—but whether these events happened in the late or the former royal tour, history is silent, and we cannot explain. We should add a word or two about decorum ; but it is, we find, to no purpose, for Peter will laugh on ; and, as we seldom found him so entertaining on other subjects, we should be a little inconsistent if we precluded him from *one* which is so congenial to his talents.

Heroic

Heroic Epistle to Joseph Priestley, LL.D. F.R.S. 4to. 1s. 6d.
sewed. Robinsons. 1791.

IT is the usual tax, levied on distinguished fame, to be addressed in Heroic epistles; and those have succeeded best whose subject has been inferior to their powers: thus at once to illustrate and contrast the circumstances and the poets, the fame of Macgregor will probably exist, even when the buildings of sir William Chambers sink in ruins, and the *Correspondent* of Mr. Burke may even now be almost forgotten. It is our business, while we give opinions on different works, not to be hurried away by popular prejudices into common-place declamation. We have often differed from Dr. Priestley, and have given the reasons for our differing from him; but we know also, that he possesses great and distinguished merit, which our bard on some occasions cannot, and sometimes will not, perceive. The censures on Dr. Priestley's philosophical works are such as no man acquainted with them could write; and the acute sarcasms and the pleasant irony, in his reply to Mr. Burke, deserve often commendation, especially as he has, with great address, attacked the author of the *Reflections* in his most vulnerable parts. In short, though we are of opinion that Dr. Priestley's conduct has been often censureable, we do not think the author of the Epistle has noticed the most exceptionable passages, or always conducted his lively raillery with propriety. It would be on the other hand improper to deny him the praise of much just satire, and on many occasions of well-directed pleasantry. His poetry also is easy, harmonious, and often elegant. We had intended giving specimens of the different parts, in which we think Dr. Priestley's correspondent had failed or excelled. It is enough, however, to transcribe a passage of either kind.

‘ Yet when thy works to my enraptur’d eyes
In all their mingled blaze of glory rise,
Amid such rich variety to choose,
Confounds, not daunts, my high-aspiring muse.
For who like thee with novelty can charm,
* Sooth us with error, and with truth alarm;
Like thee can prove, on thy phlogistic plan,
How death absorbs the vital part of man;
† At naked facts make all the learned stare,
And write more theories than lines on air;

Rend

* See the motto in the title page.

† “ No man was ever more temperate in the introduction of new terms, considering the number of new facts I have discovered ” Vol. ii. p. 334. — Of the manner in which those facts were discovered, the doctor thus modestly speaks
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Rend the tough web of Horsley's close-wove work ;
 Or from Platonic dreams awaken Burke !
 But since the gaping world in deep amaze
 Still on thy last eccentric pamphlet gaze,
 † Which like great Milton's hero o'er the plain
 Where tumult, discord, and sedition reign.
 Wide hovering hangs, then as a rocket bright
 Darts flaming up, and fires the realms of night ;
 Ere yet the wonder fades, my muse shall try
 To trace its flaming progress through the sky.'

Perhaps the unlearned reader may not be aware, that Dr. Priestley has published more naked facts and fewer theories than any author ; and that ' absorbing the vital part of man' is an opinion as unphilosophical as it is unjustly attributed to Dr. Priestley. In the beginning of the poem, the following lines are wholly unsuitable to Dr. Priestley and his discoveries.

' In whose high presence sinks dejected Hales,
 Locke's understanding in confusion fails,
 Boyle's fame exhausted like his air pump lies,
 And Newton's prism hides all his rainbow dyes.'

Neither of these authors' fame has been sullied by Priestley, whose labours have contributed to extend and to disseminate the discoveries of each.

The following passage is truly humorous and pleasing : with this we must conclude our article.

' Hail happy hour ! when savage wars shall cease,
 And all but thou, my Priestley, be at peace ;
 When statesmen, like thy Lansdowne ever mild,
 " In wit a man, in innocence a child,"
 Lost too, like him, in labyrinths of thought,
 Shall wonder why we rude * barbarians fought :
 † When for a livelihood compell'd to shift,
 And turn'd, unpitied, pennyless, adrift,
 Now half the bench of bishops we may meet,
 Croaking " old clothes" about St. James's Street ;

in the 323d page of the same volume. " I was determined to shew how little mystery there really is in the business of experimental philosophy, and with how little sagacity or design discoveries (which some are pleased to consider as great and wonderful things) have been made."

† ———satan———

Springs upwards like a pyramid of fire,
 Into the wild expanse.'

" * No description of men but barbarians will have recourse to war."—Priestley's letters to Burke, p. 151.

" † There will be no more lord bishops, and archbishops," &c.—Ibid."

There see them, tumbling o'er each other, strive
 Who first a bargain with their queen shall drive;
 While no mean lure her beckoning hand displays,
 The well-known royal brogues of better days;
 At Lambeth Ferry see broad-chested Moore
 The tide against him, tugging at the oar;
 See stout-limb'd Markham, owner of a chair,
 With Irish heroes scuffling for a fare;
 Watson, a chemist's journeyman, return'd
 Again to thumb the books which late he burn'd;
 Smooth Horne an oil-man in the shop of Skill †,
 Dipping in unctuous puffs his gentle quill;
 And Horsley, yet thy foe, for trunks and pies
 In Grub-Street gazrets scribbling new replies;
 While Pitt's own Prettyman, now Peter Puff,
 By auction sells his bankrupt brethren's stuff,
 In his new pulpit thundering from an high—
 Each look assurance, and each word a lie.'

Strictures upon Primitive Christianity, by the Rev. Dr. Knowles, Prebendary of Ely; as also upon the Theological and Polemical Writings of the Right Rev. the Lord Bishop of St. David's, The Rev. Dr. Priestley, and the late Rev. Mr. Badcock. By James Edward Hamilton, Esq. Part the First. 8vo. 5s. Boards. Johnson. 1790.

MR. James Edward Hamilton has endeavoured to engage the attention of the public by works of very different kinds. His *Strictures* are so bold and singular that he probably depended on succeeding in this department; and we must allow that, when we first read the performance now before us, we were astonished and perplexed respecting the manner in which that work should be considered. Some time has since elapsed, and mature reflection has taught us that these brilliant coruscations have little power; that their merit consists in their splendor, which is evanescent, and on their rarity, which a little familiarity renders no longer imposing. Our author ought, however, to give his own sentiments; and we shall speak of him as he is, more shortly, perhaps, than he may think his opinions deserve, and more slightly than his own self-importance seems to expect.

His great object is to show that Jesus is not the Messiah or Christ; that the writings which we call the New Testament are spurious or adulterated; and that Christianity, founded on these,

* † For the daily advertisements of Messrs. Skill and Son see any of the thirteen Morning Papers.

is a sophistication of the doctrine of Jesus. As the groundwork of this doctrine, he endeavours to prove, that, if the Deity ever interposed in the affairs of mankind, his interposition must have been so striking as to have occasioned immediate assent, and the code which he delivers would not exceed the capacity of those for whose use it was prepared, and to whom it was communicated. Any religious system, therefore, founded on a supposed revelation which cannot be proved to have existed, immediately after the revelation is known to have been given, must be false and erroneous. We shall not stop to comment on these principles. The two former have been often combated with success, and the latter can be only appreciated by the ultimate success of the argument.

In the apostolic age, our author tells us, a sect existed, not indeed called Ebionites, but whose principles were similar, and who acknowledged only the moral law of Moses. Dr. Priestley, he observes, missed the great discovery, by supposing them Christians, while they were only followers of Christ; for Christianity was, in Mr. Hamilton's opinion, one of the first corruptions of Christ's doctrines. In proof of the antiquity of the Ebionites, our author quotes Marius Mercator and Primasius; the former of whom lived, he tells us, in the beginning of the fifth century, and the latter a century earlier. Primasius, however, really flourished in the sixth century; and, consequently, accordingly to Mr. Hamilton, the age of Mercator must be the seventh. Their testimony is, therefore, of little importance, allowing that it was expressly in favour of our author's visionary fancy.

In the preliminary disquisition, Mr. Hamilton more particularly informs us, that he is an Ebionite, that is, one who believes that Jesus was a man sent from God, but not the Christ foretold by the Jewish prophets, under whose government the Jews were to enjoy that temporal prosperity described to them, and rejects, or makes little account of, the books of the New Testament, excepting only the Gospel of St. Mark. The proofs of this strange system, seemingly published to make the unlearned stare, are partial quotations, and illiberal invectives. After pursuing the arguments with more care than they deserve, we can truly add, that they have very little foundation. As a specimen of our author's flimsy mode of argumentation, we shall select two proofs that Nazarene was the *universal* name for the followers of Jesus.

My first position then is, that the appellation of Nazarene was the universal distinguishing name for all the followers of Jesus; that is, of those who believed in his divine mission. This was the genus which embraced all the species. As the term Protestant in-
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cludes Lutherans, Calvinists, Arminians, Quakers; so did the term Nazarene include every sect of the followers of Jesus, whether Ebionites, Orthodox, Gnostics, &c. My proof for this position is from Acts xxiv. 5: "For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes." I doubt not but that there are some who will affirm that Nazarenes here intends only the Jewish believers in Jesus; but the following passage from Tertullian, will not admit this evasion. He says, that "the Christ of the Creator was to have been called a Nazarene, according to the prophet; wherefore the Jews call us Nazarenes, from this name." This, I trust, is explicit evidence; if it be not, I know not what is. Tertullian was no Jew, yet he admits that he was called a Nazarene by the Jews. That it was a name of contempt, bp. Horsley himself admits, which precludes any argument that can be formed from a different mode of spelling it; it being utterly improbable that the Jews would give the believers in Jesus two nick-names of nearly similar sound.'

Mr. Hamilton's particular criticisms on Dr. Knowles, and the other authors mentioned in the title page, deserve little more respect than his general doctrines. We must leave him, without the cheering consolation of applause, and without a wish to peruse the rest of his theological lucubrations.

Thirteen Sermons to Seamen; Preached on board of his Majesty's Ship, Leander, in the Bay of Gibraltar. By Percival Stockdale. 8vo. 5s. Boards. Deighton. 1791.

IT is difficult for a man of liberal education and refined sentiments, successfully to instruct the vulgar. He is ever in danger of rising too high in his ideas and language, and must be incessantly careful to level both to their comprehension. Sermons judiciously adapted to the understanding of seamen, that callous, careless and uninformed race, many of whom laugh at all that is decent and moral, and know no more of the Christian religion than the most ignorant amongst them of the longitude, must therefore claim their peculiar merit. Far more easy were it to harangue an enlightened congregation, than such an audience. The demonstrations of reason, and the authorities of scripture, one might expect to be alike repelled from the obdurate breast of the hearer to the preacher; and all his ammunition, to speak in their own phrase, directed against an impregnable fortress. This consequence might be expected whatever were the address of the speaker, or the subjects he might select. Happily, however, these considerations operated not to prevent Mr. Stockdale from discharging his duty. The topics he has chosen, and his manner

ner of treating them, demonstrate the seriousness of his intentions to impress on the minds of his floating congregation, sentiments of religion and morality. But we fear that his style and ideas must have been in general too far refined for his audience, however careful Mr. Stockdale may have esteemed himself in guarding against this error. Such expressions as 'the mechanical etiquette of life, the local and transitory preferences, the badges of partial and factitious honour, give him not the least fever of emulation.'—'the salubrious and aromatic flow to the breast of a good man' must have been heathen Greek to the lads of the fore-castle: nor can his metaphors and allusions have been more intelligible. 'Thus he substitutes broad equity for narrow law; he is his own chancellor; he almost emulates his God; he is almost his own legislator.' Here the contrast must have certainly lost its effect: Neither *John before the mast*, nor perhaps some of the officers, knowing the difference between a chancellor and a chief-justice. To the names of a 'Curtius or a Charles XII.' they must have been equally strangers: neither were they competent judges of his sarcasms on modern infidels, nor of his elegant irony on the barbarity of presenting the idea of death to the mind of a woman of fashion. All this, and a great deal more, is like chipping blocks with a razor. Removing little incidental circumstances, which denote the character of the hearers, these discourses are equal to the most enlightened audience of landsmen. Though Whitsunday, and Trinity-funday, constituted two of the sabbaths, Mr. Stockdale, with proper address, declines to enter on either mystical subject, and confines his precepts to the doctrines of pure morality. His preface presents a pleasing account of his naval situation, which to him appears, if we may be allowed a pun, to have been quite a *new birth*.

'All these discourses, except one, were preached in the Bay of Gibraltar; that one was destined to a Sunday on which we were cruising in the Atlantic. Our preparations for divine worship, in the environs of Calpè, were peculiarly adapted to excite religious sentiments, in a well disposed mind. Our busy and respectful arrangements for the worship of our God; the building, as the sailors term it, of our temporary church; the rude grandeur of the rock of Gibraltar, detached, in appearance, from either continent; the neighbouring hills of Andalusia, and the more distant and lofty mountains of Grenada; our clear and distinct view of the African shore, still more romantic in its perspective; inhabited by men of a very different faith from ours; yet our brethren, and sons of the same Creator;—the serene and unspotted sky; that canopy of Heaven, of a pure and vivid azure; the uninterrupted

CRIT. REV. N. AR. (III.) Oct. 1791. Q. Flood

flood of glory from the sun, the vast fountain of light, and warmth; the daily herald, and the assertor of the divine Majesty;—these objects, while they demonstrated a deity, seemed to convey to us his approbation of our grateful and reasonable service, as the immediate and natural result of all that magnificence.'

The sermons denominated 'A proper View of Death productive of every Virtue,' and 'The benevolent moral Œconomy of God over the Globe' exhibit Mr. Stockdale's talents as a divine and a philosopher in a very favourable view. On the former of these subjects he observes:

'I should, however, entertain a very improper, a very illiberal opinion, of the congregation whom I am now addressing, if I suspected that I could disturb the repose of their minds, that I could at all disconcert them, by deliberately and seriously conversing with them, on the subject of death. Will not men, who are trained, and habituated, to the profession of arms;—men, who, in a generous cause, bravely court this king of terrors, in war;—will not they be patiently; will not they be cheerfully attentive, while he is stript of his terrors, by a minister of peace?'

'I am so desirous of your regard, that I should be sorry to be thought your flatterer. However, I have no doubt, that every man who hears me, would, in the warmest action that can be imagined, acquit himself like an Englishman. In the most trying instance, then, you would be superiour to the fear of death. But let me tell you, my friends, animal spirits, nay even English enthusiasm, will not always beat equally high. Would it not, then, add to the steadiness, to the equality, to the firmness of your courage, frequently to reflect, in your private hours, that death is inevitable; that it is the necessary lot of all men; that, therefore, to be tenacious of life, with anxiety; and especially with the danger, or at the expence of honour, is as absurd as it is base;—that death in the chamber, as it is often without fame, is often the most painful;—and that, by meeting it, in the public cause, we probably consult our ease; we always insure our glory. Why then is it unmanly, my brethren, in a certain strain of thinking, to think on our dissolution?—Why should the hero deem the hermit a dotard, for often ruminating on death?—'

In the next discourse we meet with the following judicious remarks; which, however, may serve to exemplify our preceding observation:

'As persons bred to the sea-service, are more or less habituated to a variety of climes and countries, they have peculiar opportunities, if they direct their observations and reflexions as they ought, to be convinced of the power, and wisdom, and goodness
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of their Creator—to improve their understandings, and their benevolence, by a view of the infinitely diversified energies and exertions of God Almighty, and of the human mind, in the natural, political, religious, moral, and social objects of the many inhabited regions of the earth;—they have peculiar opportunities to set a just value on the great exclusive privileges and blessings which the inhabitants of our famous island enjoy;—and at the same time, to eradicate from their hearts, all narrow and ungenerous prejudices against foreign nations; to judge of them, and to treat them, with good manners and humanity;—in short, to become true citizens of the world; and thus very essentially to consult their own honour, ease, and satisfaction; and to adopt into their lives the essence, and to adorn the profession, of Christianity.’

Having in very energetic language described the political and moral evils incident to hot climates, he proceeds:

‘ Let us turn our eyes from this bright, yet melancholy prospect, and look back, with pleasure, and with triumph, on the rougher atmosphere of our celebrated island. If moderate, nay, northern latitudes, as a great political philosopher hath supposed; and as we are taught, indeed by the modern and living history of Europe, are favourable to pure religion, to good laws, to the useful, and fine arts—to all that actuates, expands, improves, and ennobles the human heart and mind;—surely we may accept with resignation, nay with gratitude, our unequal and rude seasons;—nor need we envy the oppressed and dozing African, his warm and powerful sun, his azure sky, and his groves of perpetual verdure. We obey a mild, and limited sovereignty;—and just and equal laws; on the principles of reason, and of a most rational and excellent religion;—he, the poor African, is the subject, or rather the slave of a tyrant; on the abject principle of fear, and of superstitious, and enthusiastick imposture. His Koran teaches him to show mercy, and brotherly kindness, only to those of his own persuasion;—to diffuse on earth, the kingdom of the Father of the universe, by fire and sword; and to submit, with a devoted servitude, to the frantic resentment of a mortal despot, or to the sacred will of the unerring successor of the prophet of God.’

‘ We may, in general remark, that advantages and disadvantages are reciprocally compensated. In the warmer and finer climates, men are subject to disagreeable relaxations of body and mind; they are often infested with noxious insects and animals; and the pestilence often rages through the apparently, purest atmosphere. There, too, the passions of the mind are very inflammable and outrageous; frequently tormenting, and destructive to their possessor and to mankind. Very soothing and large atonements are made, by the God of nature, to the inhabitants of the

cold northern climates, for the rigour of their lot. They are braced by a keen, but healthful, and invigorating air;—an abundance of substantial aliment is afforded to them, which makes amends for the more delicate luxuries of the south: the surface, or the bowels of the earth, yields them plenty of fuel, to supply the oblique rays of their paler sun: the strong circulation of their blood, gives a vigorous play to the heart, and bids it vibrate, sympathetically with our sentiments, in favour of the rights of mankind. The same just and regular flow of the animal œconomy, prevents those crude and ill-formed digestions, or secretions, or at least, it is not attended with those inflamed and exalted animal spirits, which precipitate the human mind to jealousy; to the most implacable revenge; to the most horrible assassinations. Among the calmer inhabitants of the north, man is, comparatively, quiet, civil, hospitable; his life is simple, and industrious; his death is gradual, and undisturbed. And perhaps the mildness of the intellectual, is preferable to the softness of the aerial region.'

These discourses are written with the same animation, classical erudition, and purity of sentiment, that distinguish the other productions of Mr. Stockdale: but they are too frequently censurable for redundancy of style, and duplication of epithet. Mr. Stockdale should attend more to compression.—We are presented, in this work, with the extraordinary phenomenon of a clergyman inveighing against his own order. In the first sermon, he observes, in general terms, that 'the cause of christianity has suffered by the gloom and artifice of *priests*:' and in the fourth,

'Of all the enemies to the celestial morality of the gospel (I do not mean, with a cold, and timid caution, to restrain my remark to the church of Rome), the most mischievous foes to this divine morality, have always been priests, who are licentious in their manners, or ambitious in their schemes.'

Surely Mr. Stockdale could not intend these propositions as universal? He is himself obviously subject to the censure.

The author is at some pains, in his preface, to establish his pretensions to ecclesiastical orthodoxy; and on this subject relates an humorous story of a Socinian, who being hard pressed by the exclamation of St. Thomas at recognising Christ after his resurrection, viz. *My Lord and my God!* 'roundly asserted that these words were,' as in modern language 'merely an expression of surprize.'

We must, however, be allowed to question the complete loyalty of Mr. Stockdale's affection to the church-articles; when having mentioned 'the eternal punishment of sinners, the worm that never dieth, and the fire that is never quenched,' he

he remarks that these expressions are 'strong exaggerations or amplifications of the truth.'

We are sorry to observe that this amiable writer has experienced some apparently illiberal treatment from certain of our fraternity; but as his complaint respects not our particular *corps*, it is not within our province to notice it. We shall only recommend it to Mr. Stockdale, should he ever again address an illiterate congregation, to abstain from all elegance of phrase, all refined speculation, and learned allusion; and, like Moliere, to read his MSS. to some humble old woman, before he commits them to the press.

To these discourses are prefixed an elegant likeness of the author, and an ingenious dedication to Mr. Jerminham.—Is it affectation or humility that has produced the prevailing custom amongst our clergy, of omitting their accustomed title?

A Political and Military Rhapsody on the Invasion and Defence of Great Britain and Ireland. Illustrated with three Copper Plates. By the late General Lloyd. To which is annexed, An Introduction, and a short Account of the Author's Life. 8vo. 6s. Boards. Egertons. 1790.

THIS Rhapsody, as it is modestly entitled, was composed during the late war with France and Spain, when an invasion of England was apprehended. General Lloyd appears to have entertained very just ideas of the difficulty of executing such a project with any probability of success. He observes that it is always a dangerous enterprize, and not to be attempted while there remains a probability of the British fleet appearing at sea; because the latter may intercept the convoys of the enemy, and block up the harbour when they have established their dépôts; so that in a short time their troops must perish. For it is not enough that they debark an army; it must be continually supplied and protected from France, otherwise, however numerous, it cannot make any progress or penetrate into the country.

As this treatise was written on the spur of the occasion, and there can at present be no opportunity of putting in practice the military directions suggested by general Lloyd on such an emergency; yet it may not be improper to mention the outlines of a subject, which would eventually have been highly interesting to the nation.

General Lloyd remarks, that in attempting such an enterprize as an invasion of England, Brest is the point whence

the French must depart; because all their operations, even when they have landed, are connected with and depend upon their fleet. But as all operations which depend on navigation are, from its nature, precarious, and liable to a thousand difficulties, they must have likewise a place of arms in the country, a spacious harbour, as near their own coast as possible; and besides these advantages, absolutely required, the place must be so situated that by marching a few miles inland, they can occupy such a post as will render them masters of a track of country behind their army sufficient to supply it with subsistence on their stops; without which no progress can be made, nor can they remain for any considerable time in any part of the country.

Plymouth, general Lloyd observes, answers perfectly this description, being a safe and convenient harbour near the coast of France; and by marching only to Chudleigh, the invaders would be masters of Cornwall, Devonshire, and part of Somersetshire, where they could find provisions in abundance. This would enable them to prosecute their operations, and penetrate farther into the country; or, if they chose to remain there, it would be a difficult matter to drive them back, as they would have a fleet at Plymouth. But the general adds, that the measures taken by government for the defence of that important place, left no room to fear for its safety.

Next to Plymouth, the only place which can serve the purpose of the enemy, in general Lloyd's opinion, is Portsmouth, which has two fine roads, St. Helen and Spithead, and a very safe harbour. The general then proceeds to point out the measures which ought to be taken, upon the supposition that the enemy had made themselves masters either of Plymouth or Portsmouth. The detail of this subject occupies the whole remaining part of the treatise, which, as happily unnecessary, it would be improper for us to pursue any further. Suffice it to observe, that the general discovers not only a systematical knowledge of the military art, but a competent topographical acquaintance with the country which would have been the scene of operations between our troops and the enemy, in case an invasion had taken place.

The eventual movements are described with perspicuity, and illustrated with plates. An Introduction, prefixed to the Rhapsody, contains a short account of general Lloyd's life, with observations on a pamphlet lately published in France, by M. Dupont, and a general view of the politics of France, during the two last centuries.

Theological,

Theological, Philosophical, and Moral Essays. By the Rev. Edward Barry, M. D. 8vo. 5s. Boards. Symonds. 1791.

THIS miscellaneous volume commences with an Essay on Celibacy, in which the author considers the origin of this practice in the church, and its general effects on society. He observes, that about the middle of the third century, there were some plausible reasons for submitting to a single life; for in those times of persecution, many Christians retired for safety into deserts; and even when those troubles ceased, they were either afraid of fresh persecution, or habit and situation had reconciled them to a secluded life, and rendered convenient and voluntary to them what at first originated from necessity. The apostle Paul, he contends, is falsely charged with discouraging marriage, in his address to the Corinthian converts, who had asked his opinion concerning marriage.

‘ The apostle contrives such an answer as was every way calculated for the safety and welfare of the church in a time of persecution, and he fits his observations to the several tempers, constitutions, and circumstances of particular persons, and so keeps free of all forcible exhortation either to the married, or the single state—but does not omit to lay down many excellent rules for their conduct in each! and if it be insisted on that he appears to lean more favorably to the side of a single life, it should be remarked at the same time, that he has then a view to its advantages in a troublesome state, and in a time of persecution, such as it then was—he plainly intimates to them, that if they would make the present distresses of life sit easier upon them, they should not be forward to marry, provided they could live chastly without it; but otherwise, at all events to marry:—This seems plainly to be the sum and substance of the apostles meaning; far from discouraging, except in such very particular cases, he holds marriage in various parts of his writings, as a most honorable, and commendable state, and, no doubt, would have been a warmer advocate for it, had the times in which he lived allowed him.’

The next Essay is on Wedlock, for which the author is a warm advocate. His arguments are chiefly drawn from the three reasons given by the church for the institution of marriage; and he illustrates the force of these by several pertinent remarks, intermixed, however, with observations favouring too much of rhapsody. Of this kind are the following, relative to the discovery of the temper of each of the parties previous to marriage.

‘ It will not be denied, I trust, that the first impression of all things, whether animate or inanimate, have generally been found,

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by experience, to be more striking and settled in the mind than all subsequent reviews of the very same objects, and that few people conquer first prejudices, whether they be of like or dislike. It is true, that the phases of the countenance, like those of the moon, may alter, and like that planet, borrow all its lustre; but still the form continues what it first was, and the glowing effect is equally delightful. For few, very few, indeed, until the cheerful sun has brightened away the dews of the morning, are apt to dazzle the eye, or convulse the heart; it is seldom till then that the enchanting wand strikes home, and the throbbing heart absorbs the spell: hence those spasmodic irritations of love, which, like the bite of a tarantula, must be immediately allayed by all sedative means, and the patient will find in wedlock a certain antidote for the poison. But it will be said, that although the choice of person only may be settled in one or two views, as well as two hundred, yet it will require time and much observation to be acquainted with the beauties or the deformities of the mind:—But let it be remarked, that on the momentous events of courtship, that as both the admirer and the admired, contrive to captivate in person, so likewise do they in goodness of disposition; (of all requisites the most essential to matrimonial happiness.) It is the interest no doubt, of both parties, to conceal with studied caution, whatever is unamiable in the natural temper; and to watch with nice precaution the door of the mouth.

‘The endearing phrases of humanity and affection—the sympathizing pathetic tear—the susceptible loitering eye—the balmy sighs, all combine in delightful concert, to clinch the soul with frantic admiration, while they may only be, as too often proves true, the cries of the mermaid, or the tears of crocodile. The most ill conditioned mind, may be disciplined for such delusions, and artfully perform in quarantine, the pleasing character of a courtier.’

In the third Essay, the subject of which is Seduction, we meet with many moral reflections respecting the conduct of both sexes, but likewise overcharged with declamation, which is a prevailing blemish in this author.

As these Essays are not of sufficient importance to give a particular account of each, we are under the necessity of mentioning only the subjects of which they treat. They are as follows: Pride, Duelling, Self-murder, Lying, Detraction, Duplicity, Avarice, Generosity, Temperance, Excess, Prosperity, Adversity, Justice, Mercy, Death, Judgment. In general, the author's observations have not much claim to novelty, or to that elegance of composition which might compensate the triteness of the subject. Even the language is, in some instances, liable to objection. To mention one or two,

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we cannot approve of the expression of 'committing a duel; nor of personifying the mind in the following sentence: 'courage is that virtue which supports the mind under a sense of danger, and gives *him* fortitude to meet it.' Let it, however, be acknowledged, that the Essays are in some places animated, and that the sentiments which they inculcate are every where conformable to the dictates of morality and religion.—To the Essays above enumerated is added a Letter, before published, addressed to the king, lords, and commons, on the practice of boxing, which the author reprobates with great justice.

MONTHLY CATALOGUE.

DIVINITY, RELIGIOUS, &c.

An Enquiry into the Expediency or Propriety of public or social Worship. By Gilbert Wakefield, B. A. 8vo. 1s. Deighton. 1791.

THERE were many practices adopted, observes Mr. Wakefield, in the infancy and youth of the gospel-institutions, which are not adapted for their riper age. One of these seems, in his opinion, to be public or social worship. It was not the practice of our Saviour, and his uniform instructions were to pray in secret. The apostles met together, and social prayer was undoubtedly practised by them; but, in form and extent, their prayers were very different from those which are at present offered in our churches and our assemblies. This subject, if properly enquired into, would lead us very far, much farther indeed than our author himself goes: we may, however, be allowed to conclude that, though the 'propriety' of public worship may be a subject of discussion, its 'expediency' must be allowed.

The Doctrine of the Divine Trinity in Unity briefly asserted and vindicated. Confided to a generous Public. By the Rev. Henry Evans Holder 8vo. 1s. Dilly. 1791.

We have, in this author, found one eager, zealous defender of the Trinity. His defence, however, is founded on texts of Scripture, which have been interpreted differently, and by arguments which many have at least attempted to answer. But this is the outline of a larger work, and we can then only with propriety examine our author's arguments at length.

A Catechism, intended as a Supplement to Dr. Watts' first and second Sets; principally designed for the Use of Children of twelve Years old and upwards. By T. Heineken. 12mo. 4d. Dilly. 1790.

Much too abstruse for children of twelve years old: it is strange that

that Catechisms, designed for children, are so constantly filled with abstract ideas.

Mystery Babylon encompassed for utter Destruction; or, Antinomianism Unmasked, &c. (written by Maria de Fleury,) answered. By Thomas Jones. 8vo. 1s. Parsons. 1791.

We declined engaging in this dispute when Maria de Fleury's pamphlet occurred to us, and the complexion of the Answer has little temptation to make us change our conduct. It is enough to announce to those fond of such enquiries, that the answer exists.

A Probationary Sermon, preached at St. Michael's, Cornhill, July 31, 1791. By the Rev. W. Draper. 8vo. 1s. Richardson. 1791.

It was maliciously suggested, when our author preached this probationary sermon, that it was not his own. This insinuation he answers by publishing it: the discourse is rational, pious, and judicious; nor can we avoid recommending, from this specimen, the volume which he purposes to publish by subscription. The text is from 2 Peter i. 5, 6, 7.

Elementa Christiana. The thirty-nine Articles of the Church of England proved to be agreeable to the Word of God, in their literal and Grammatical Sense, in a new, familiar, catechetical Form. To which is added, a brief Exhortation, by Way of Improvement. By the Rev. Thomas Hervey. 12mo. 2s. 6d. Richardson. 1791.

Our author adds little to the arguments of the former orthodox writers, but his arguments and illustrations are adduced with great plainness and perspicuity. His Elements may be of service, by showing that the doctrines of the church are not quite so absurd as they have been represented.

Sacred Biography; or, the History of the Patriarchs, being a Course of Lectures delivered at the Scots Church, London-Wall. By Henry Hunter, D.D. Vol. V. 8vo. 6s. Murray. 1791.

This volume completes the author's design. In our examination of the former volumes, particularly in vol. LVIIIth and LXVth of our Journal, we have sufficiently noticed Dr. Hunter's merits and defects. The History of Moses, which concludes the whole, is marked by the same errors, and distinguished by the same rational and exemplary piety.

CONTROVERSIAL AND POLITICAL.

A Letter to the Rev. Dr. Sturges, Author of Short Remarks on a New Translation of Isaiah, by a Layman. By Michael Dodson, Esq. 8vo. 1s. Johnson. 1791.

Mr. Dodson's reply to Dr. Sturges is judicious and candid; it is

is a pleasing specimen of the manner in which controversy should be carried on, and shows that polemic acrimony is of no service in the discovery of truth. Mr. Dodson defends the passages objected to by Dr. Sturges with great force and probability. He has not, however, we think, supported his change of *παρθενος* to *maids, virgin, to young woman*, in the celebrated prophecy, with success. Our author's candour and liberality in this pamphlet, induces us to retract an implied censure in our review of the Translation, that his praise of Dr. Lowth did not seem perfectly cordial. We cannot enter into the particulars of the dispute, as they would lead us too far: in our review of the Version we thought it necessary to confine ourselves to those passages formerly quoted from bishop Lowth's translation, to connect the two articles and make the comparison more convenient to our readers. It was sufficient to give specimens of the peculiar opinions and the conduct of the Layman in his excellent version.

Short Remarks on a New Translation of Isaiah, by a Layman, with Notes supplementary to those of Dr. Lowth, late Bishop of London, and containing Remarks on many Parts of his Translation and Notes. In a Letter to the Author, by John Sturges, LL. D. 8vo. 1s. 6d. Cadell. 1791.

Dr. Sturges, with great propriety, expostulates with 'the layman' on some parts of his conduct, on his exclusive preference of the LXX, his rejection of the method of pointing out the parallelisms, and the influence which his particular opinions seems to have had on his version, while he has reprehended Dr. Lowth for being 'misled by early prejudices, and an undue attachment to established opinions.' Our present author notices the double sense of many of the prophecies, which he thinks must be admitted; and tells us, that Dr. Kennicott hoped, from his collations, that every ambiguity might be removed from the citations of the Old Testament in the new. The passages of the translation more particularly noticed, are the prophecy in the latter part of the liiid and liiid chapter—chap. ix. 5 and 6.

A Letter to the Rev. J. Edwards, containing Strictures on that Part of the Unitarian Creed, which he has explained in his late Address to the Congregation of the Rev. Mr. Medley, of Liverpool. By G. Hodson, Jun. 8vo. 1s. Sael. 1791.

Mr. Hodson's opposition to the parts of the Unitarian Creed insisted on by Mr. Edwards, is not a very important one. He detects a little dissingenuity in some of the arguments and assertions, and endeavours to support the doctrine of the divinity of Christ. This latter attempt has been executed, we think, more successfully by some other authors.

A Remon-

A Remonstrance with the Rev. Mr. Clayton, on his Sermon on the Duty of Christians to Civil Magistrates; occasioned by the Riots at Birmingham: and on his prefixed Address to the Public, intended to remove the Reproach lately fallen on Protestant Dissenters. 8vo. 1s. 6d. Johnson. 1791.

Mr. Clayton, in his first sermon, has not even pleased his own friends: they consider him as betraying the cause by his candour and moderation. But the more judicious of the Dissenters think with him, and consider the conduct of their more impetuous brethren as opening a wound which is almost closed.

Remarks on a Sermon lately published by the Rev. John Clayton: in three Letters to a Friend. By a Protestant Dissenter. 8vo. 1s. Johnson. 1791.

Another remonstrance with Mr. Clayton: we hope, however, they do not disturb his rest.

A Letter to the Rev. John Clayton, containing a Defence of the Protestant Dissenters from the Aspersions thrown upon them in his late political Sermon. 8vo. 1s. 6d. Dilly. 1791.

The author begins with calm expostulation, but proceeds with great violence. We cannot commend the temper with which this Letter was written; though we readily admit that the conduct of the Dissenters has not been faultless.

A Letter to the Right Hon. Edmund Burke. By George Rous, Esq. in Reply to his Appeal from the New to the Old Whigs. 8vo. 2s. 6d. Debrett. 1791.

Mr. Rous apologises very ably for the conduct of the national assembly, the constitutional society, and the revolutionists, whom Mr. Burke has attacked. He has not, however, wiped away the stain. As this Letter contains so many incidental remarks, so many quotations from Mr. Rous' pamphlets and other works, it is not easy to examine or to trace his argument minutely. One of the most successful parts of his work is, where he contends, that the words quoted by Mr. Burke, respecting the hereditary nature of the succession to the crown of this kingdom, occurs in the convention-parliament, and endeavours to point out the impropriety and inconsistency of the conduct of the convention: part of the argument we shall select.

• To talk of a contract between the magistrate and the people, in most of the existing monarchies, where the will of the prince is the measure, and a military force the means of compelling obedience, is to insult the common sense of mankind. Our monarchy, indeed, forms a signal exception to this observation; but
for

for exulting as a Briton in this honorable distinction, you have loaded Dr. Price with the foulest abuse. I am willing, however, to give you all the benefit which this honorable distinction affords. In our government no contract exists. By the term original contract in the famous vote of the convention parliament, our ancestors could only mean an obligation inferable from the relations in which governors and people are placed—similar to the obligations *quasi ex contractu* of the civil law—or as they are more incorrectly denominated in our law, implied contracts—*duties inferable from natural justice*. That the term original contract was employed in this sense, is evident from no reference being made to any specific compact (for none existed), and from the vague and indefinite terms in which the breach of this original contract is charged, “an endeavour to subvert the constitution, and a violation of the fundamental laws.” What are fundamental laws? What is an endeavour to subvert the constitution? What, if a people be so unfortunate as to have no constitution of government, but are subject to the despotic will of one man? Where are such a people to learn their civil duties? Where! but in those reprobated rights of nature which our English philosopher has taught us, “ought to run through, and be the foundation of the laws of all nations?” Where! but in those moral obligations which reason is able to deduce from the relations in which we are placed by the hand of the Creator? Where! but from those principles to learn the nature and true end of government, and aided by the experience of all ages and nations, to adapt their institutions to this beneficent object—the happiness of the people? Yet because we hail with approbation a generous attempt to realize these rights in France, you brand us as conspirators against the laws and government of our country.’

On the whole, we cannot very highly praise the Letter before us; the reasoning is seldom close and pointed; and some of the arguments have been repeated and answered frequently. General doctrines of the house of commons, and Mr. Burke’s former works, are more often alluded to than either the ‘Reflections’ or the ‘Appeal.’

A Letter to the Rev. Joseph Priestley, occasioned by his late Address to the Inhabitants of Birmingham. 8vo. 1s. Birmingham. Printed for the Booksellers. 1791.

In the late riots, every person who reflected on the mischiefs of anarchy, of the contempt of public order, and the loss of due subordination, felt real distress. The victims of the mob shared our commiseration, and when we reflected on the philosophical labours of Dr. Priestley, the loss of his apparatus seemed even a public

public misfortune. In the address to his former townsmen, which is reprinted in this pamphlet, we should not have blamed his anger or his accusations, it not thinly covered with the garb of stoical apathy or Christian moderation. It displayed a deep-felt resentment, perhaps natural, while the wound was not yet closed; and even some feelings of a worse kind, which appeared too deeply rooted to be easily eradicated. These are the subjects which his correspondent expatiates on in a manner equally just and candid.

Continuation of a Work, entitled, Abridgment of the State of Politics for the Week. For January, February, and March. Part I. 8vo. 2s. Ridgway. 1791.

The Abridgment of Politics was first attempted in a weekly paper: it was continued by the same author in the Whitehall Evening Post and in the Herald. The author's accounts were too gloomy, or too adverse to ministry, and they were corrected, mutilated, or altered. He therefore publishes them in a separate form. This pamphlet contains the three first months of the present year; but the politics are not suited to our taste: the author is a querulous declaimer, always discontented, and flatters the true-born Englishman by constantly telling him that he is ruined. Many of his speculations and prophecies have already appeared to be unfounded.

A Letter from Major Scott to the Right Hon. Edmund Burke. 8vo. 1s. 6d. Stockdale. 1791.

Major Scott follows Mr. Burke through all the stages of his political life, and points out numerous contradictions between his former and his late sentiments. Some of these may be seen without a lynx' eyes; but the impeachment of Mr. Hastings has magnified every error, and distorted some of Mr. Burke's best actions.

King or no King; or, Thoughts on the Escape of Louis XVI. and on the Kingly Office, in a Letter addressed to the Society of 1789. Translated from the French. 8vo. 1s. 6d. Ridgway. 1791.

The cool deliberate argument of a democrat on the inutility of sovereigns, and on the milder punishment of 'cashiering for misconduct.' He seems to consider it as absurd to suppose, that the 'enemy of the constitution' should be again trusted with regal power, even in its present limited state, and offers his own opinion on the method of conducting government by a cabinet of ministers elected by the assembly. His observations were, however, useless: the late assembly thought differently; and it was the æra of their reformation, the period from which they have

acted with more than usual deliberation and propriety. The translator is also a democrat, but of a *wilder species*.

A Rejoinder to Mr. Paine's Pamphlet, entitled Rights of Man; or, an Answer to Mr. Burke's Attack on the French Revolution. By an Englishman. 8vo. 1s. Kearsley. 1791.

Though we disliked the 'Rights of Man,' we cannot approve of the 'Rejoinder.' The arguments are trifling, and often inapplicable. Besides that, the history of Moses, the tree of knowledge, and the devil, with much irrelevant matter of the same kind, fill by much the greatest part of this pamphlet. Even the devil had, we believe, little to do with the French revolution; and, if Mr. Oldys' account of Paine is true, we need not look farther than his own heart for the source of his late conduct.

P O E T I C A L.

A new Collection of Enigmas, Charades, Transpositions, &c. Two Vols. 7s. bound. Hookham. 1791.

We are not fond of these puzzling employments, and cannot therefore highly recommend them. We mean not, however, to say that they are useless: they employ the mind without fatigue, and fill up the listless hours without vice. They lead to an accurate examination of circumstances, to a combination of scattered properties, and to a discrimination between what is apparently similar. After having looked over this Collection, we find it to be, in many respects, a good one. Some trifles are admitted, but they do not seem to be numerous. As the editor does not pretend to originality, we may remark, that some of these enigmas have appeared in the Ladies Diary.

Reflections at the Tomb of Columbus. By a Lady. 4to. 2s. Kearsley. 1791.

On this monument, 'the record of a nation's shame,' is the following inscription:

' A Castilia y'a Leon
Nuevo Mundo dio Colon.'

' To Castile and Leon Columbus gave a new world.'

It doubtless affords ample scope for the most interesting meditation. And the author seems deeply to feel, and writes with spirit. The poem is divided into two parts; the first narrates the circumstances attending the discovery made by this illustrious navigator; the second displays the barbarous usage which he experienced from an ungrateful and ungenerous court. The lines which open it will shew that this lady's poetical talents are far beyond mediocrity.

' But

* But see! returning to Iberia's coast,
 A world's discoverer and his age's boast:
 For him no arch triumphal rears its head,
 Beneath his feet no fragrant flow'rs are spread.
 That hero Rome with grateful wreaths had crown'd
 Behold! by thankless Spain—in fetters bound!
 See him, whose wisdom from destruction sav'd
 The realms for which he death and danger brav'd;
 He, who in worth to none the palm might yield,
 Wise in the council, gallant in the field,
 Virtuous as wise, and gen'rous as brave,
 Who knew to conquer, but who lov'd to save;
 See him now drag the ignominious chain,
 The gen'rous boon bestow'd by lib'ral Spain,
 But while the traitor's meed his limbs confin'd,
 Superior rose his still unconquer'd mind:
 As when some trav'ler downward casts his sight
 From the stupendous Andes' awful height;
 Low at his feet he sees the whirlwind ride,
 And flame-ting'd clouds roll down the mountain's side;
 Whilst 'neath the azure heav'n he sits serene,
 And undisturb'd surveys the dreadful scene:
 So great Columbus' elevated soul
 Sees gath'ring storms in Fate's horizon roll;
 Unmov'd beholds the clouds of vengeance spread,
 And Malice dart her thunder at his head.'

The Melancholy Catastrophe of Peter Pindar, Esq. Being two Odes; in Reply to Pindar's Attack upon Paine, with a Revolution Song. Embellished with a capital Caricature of a Peep into Bethlehem. By Peter Fig, Esq. F. R. S. 4to. 1s. 6d. Hamilton. 1791.

Alas, poor Peter! thou hast lost the applause of thy former admirer, by writing against Paine. The etching which precedes the title is not, however, without merit.

The Fruits of Fashion; a Series of Pictures taken from regenerated France. By Arno. 4to. 2s. 6d. Bell. 1791.

These pictures by Arno, the author of several little poems published under that signature in the Oracle, are caricatures of some leading people in a neighbouring nation, and not by any means calculated to please those mild and moderate men, by whom he supposes, almost exclusively*, this poem will be read. An obscure and affected mode of expression, in which common

* Why then enter it at Stationer's Hall? Does Arno suppose their number so very great, as to think the adoption of that measure necessary to guard against a surreptitious edition?

things are delivered in an uncommon way, pervades this performance. Such as,

‘ When on the trembling earth’s derided fears
Chill evening drops her sympathy in tears,
From the dim haunt, that never welcom’d day,
The needy Jacobin ensues his way.’

Why *ensue* should be preferred to *pursue* we cannot guess, unless it be, because the world will sometimes admit of the same signification, though contrary to established usage; therefore the author might think that the novelty would not only excuse, but confer a beauty on the innovation. We could quote a variety of instances of this finical style, this false glitter, that displays the show not substance of worth. But superior writers to Arno have adopted it with success. It too clearly shews the present morbid state of taste, which requires artificial ingredients to stimulate its appetite. We shall soon probably, like the Romans in their decline, prefer the turgid swell of a Seneca, and pretty conceits of an Ovid, to the calm majesty of Virgil, and dignified simplicity of Homer. Arno’s poem is not, however, destitute of merit: it is often marked by a boldness of conception, and animated diction.

‘ See! borne on Anarchy’s tempestuous wings,
The demon Reformation forward springs;
Her eye all livid, and her brow all ire,
Her hot breath withering like a flame of fire;
Confusion wrapping up her head in smoke,
While Jealousy and Fear her rage provoke;
Where’er she passes, sighs the sickening ground,
And cloisters crash, and temples tumble round!
Behold, what rabble on her progress wait,
To storm the fort and thunder at the gate!
Hard-handed artisans and harden’d thieves,
That Revolution’s robbery reprieves;
Paupers and prodigals whom hunger gnaws,
And now no longer justice over-awes;
All ripe for massacre, and red with rage,
Eager to float with blood the civil stage!
While last, and *most* destructive of the throng,
Bemonster’d Woman burns with wrath along—
Swift Ignorance the giddy riot leads,
And fills with frantic fume their airy heads.’

CRIT. REV. N. AR. (III.) Oct. 1791.

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A Version

A Version or Paraphrase of the Psalms, originally written by the Rev. J. Merrick, A. M. divided into Stanzas, and adapted to the Purposes of public or private Devotion. By the Rev. W. D. Tattersall, A. M. 12mo. 4s. Payne and Son. 1789.

The intent of this publication is expressed in the title-page. Merrick's version of the Psalms is undoubtedly a very respectable performance, superior to any other, and of course better calculated for the use of public worship. Some rustic religionists may probably consider the liberties taken with the Psalmody of 'the man after God's own heart,' as of a very pernicious tendency, and the innovation extremely detrimental to the Christian faith. Such obstacles Mr. Tattersall had to encounter when he first introduced some of Mr. Merrick's Psalms, set to music, in his own parish-church. Perseverance conquered all opposition: and he informs us, with some little exultation, arising doubtless from the consciousness of succeeding in a very arduous undertaking, that 'he has the satisfaction to observe, that his parishioners now, so far from objecting to the change, are highly pleased with it, and give it every encouragement. It is, indeed, the general remark, that there are few churches where the psalmody is more decently and solemnly performed, and, on the whole, more justly admired.'

N O V E L S.

Errors of Education. By Mrs. Parsons. 3 Vols. 12mo. 9s. Lane. 1791.

This story is very defective in probability; but we cannot blame what is so strictly and exemplarily moral. The title also is erroneous; for the errors of sir William Beaumont were not those of education, as the fickle unsteady temper, which he is supposed to possess, would have been the source of equal misfortunes, wherever his education had been conducted. The same fault may be noticed in the characters of some of the ladies. The little story introduced in the first volume is interesting and pleasing; but it was *Fanny*, not *Louisa*.

Lady Jane Grey, an Historical Tale. 2 Vols. 12mo. 6s. Lane. 1791.

The language and sentiments of this novel greatly excel the merits of the usual sale-work in this department. Historical truth, with one trifling exception, is also well preserved. There are, however, defects in the conduct of the story. Lady Jane Grey's merits and misfortunes are not sufficiently brought forward, and the fatal catastrophe is passed over too hastily to interest or affect us. It is now the story of lord Seymour, of lady Ann Grey, or of Laurana,

Laurana, as much as of the amiable youthful queen, who deserved a better fate than to die on the scaffold for a fault not her own.

William Wallace; or, the Highland Hero, a Tale founded on historical Facts. By Henry Siddons, Author of *Modern Breakfast*. 2 Vols. 12mo. 6s. Wilkies. 1791.

Were even Mrs. Siddons to plead with all her former pathos and persuasive powers, she could not alter the decrees of criticism, which condemn this novel as trifling, improbable, and absurd. The Highland chief, contending with Edward, is said to be fighting in the 'cause of liberty!' Elegant repasts occur in the Highlands at times like these; and the ladies are decorated with all the elegant accomplishments of modern æras, and more luxuriant climates.—In short, it is the work of a school-boy, who ought to have been better employed, and to be severely reprehended for such idle engagements.

Monimia, a Novel. 2 Vols. 12mo. 6s. Lane. 1791.

Monimia is more varied than almost any novel that we have lately read. The shortness of the letters, and the improbability of many parts of the story, indeed lessen the interest; nor is the denouement conducted with very great address or ability. On the whole, it possesses a share of merit which will place it in a respectable station in the second rank.

Siege of Aubigny, an Historical Tale. 12mo. 3s. Hookham. 1791.

The æra of this story is that of the fourth Henry, the present idol of the French; and the outlines of history are well preserved. In the minuter incidents the tale is amusing and interesting.

A Trip to Weymouth, a Novel. 2 Vols. 12mo. 6s. Lane. 1791.

The Trip to Weymouth is a Sentimental Journey, but without any offensive imitation of the Shandean manner, though without any very striking merit in that line. It is a pleasant resource in a warm afternoon, and may be read with ease and comfort in that half listless state, which warmth and fullness will occasion. The mind is not overburthened with a plot, but the dissertation on a patriot king is a little misplaced. The sail is too heavy for so light a bark, even in a summer 'Trip.'

MISCELLANEOUS.

Thoughts on the Riots at Birmingham. By a Welsh Freeholder. 8vo. 6d. Johnson. 1791.

This calm and candid expostulation by the Welsh Freeholder, for we suppose him to be the author whom we have already met on polemic ground, is unanswerable. Indeed no one can for a moment defend the conduct of the mob at Birmingham. Yet we

still hold our opinion about the original intention of the celebrators of the French revolution, an intention which was abandoned on account of the defection of the 'towers of strength.' We still also hold the same opinion respecting the connection of church and state, of the Dissenters religious code with republican doctrines.

The Trials of the Birmingham Rioters at the Court-House, Warwick, before the Hon.^{ble} Sir Richard Perryn, Knt. one of the Barons of his Majesty's Court of Exchequer, on Tuesday 23d of August, 1791, and the following Day, taken in Short-Hand. 8vo. 1s. 6d. Ridgway. 1791.

While, with every friend to a proper subordination and good order, we lament the late riots, we perceive nothing in the trials to induce us to enlarge on any part of the proceedings.

The famous Turf Cause of Burdon against Rhodes, tried at the Guildhall, York, before Mr. Baron Thomson and a special Jury, on Wednesday the 10th of August, 1791. 4to. 1s. 6d. Johnson. 1791.

This was a curious cause, but minute accuracy must not be expected, as the account was written from memory only. The riders for the sweepstakes were to be gentlemen, and the winning rider, Mr. Rowntree, was denied that character, because he wore greasy leather breeches, dined at a shilling ordinary, and kept his dogs at different farmers' houses. His gentility was, however, established by the solemn decision of a jury; an advantage which few have gained besides himself. The cause is in itself curious, and is a kind of victory over the aristocrats: we mean not most distantly to insinuate that the victory was gained improperly, or that it was undeserved.

A New Grammar of the French Language, by Dominique de St. Quentin. 12mo. 2s. 6d. sewed. Elmsley. 1791.

It is with French grammars as with watches,

'None go just alike, but each believes his own.'

We perceive no such important improvements in this before us, as to justify another publication: it is, however, a very good one.

An Authentic Copy of the French Constitution, as revised and amended by the National Assembly, and presented to the King on the 3d of Sept. 1791, translated from the Original, published by Order of the National Assembly. To which is added a Copy of the King's Letter on accepting the Constitution. 8vo. 3s. Debrett. 1791.

We have had frequent occasion to notice the French constitution. We need not therefore do more than announce the present publication.

Wool

Wool encouraged without Exportation; or, practical Observations on Wool and the Woollen Manufacture. In Two Parts. By a Wiltshire Clothier. 8vo. 2s. Cadell. 1791.

Though the object of our very able and intelligent clothier be to combat an opinion of Dr. Anderson, inserted in the Appendix of his Report, that one cause of the deterioration of the English wool is the want of exportation; and that to allow it to be exported would not be injurious to the kingdom; yet the author does not wholly confine himself to it. He speaks with the plain good sense of a man well acquainted with his subject; and, to his History of Wool and the Woollen Manufacture, adds many very valuable and useful facts. We could wish that he would expand them in a more important work. The doctor appears to know little of the nature of wool, and is mistaken in many of his facts: his opinion respecting exportation is evidently absurd. Our author remarks, that turnip-feeding is injurious to wool; and that wool will grow while the yolk, the animal grease, remains in it, though cut off from the sheep. One short observation we shall transcribe:

‘The French cannot make their best fine cloth out of their own wool any more than ourselves; they must have their fine wool from Spain as we have: they certainly have made some finer and more perfect cloth than we, but not from incapacity in us, but because the English customer would not go to the price of the French customer. Till lately no draper would give more than 16s. per yard for his superfine, even if it was made worth a guinea, the study therefore of the manufacture was to produce such a superfine cloth as he could afford to sell at that price; but since the commercial treaty, French cloth having come over at 26s. and 30s. per yard, I have seen superfine cloth, made by Mr. Waldron of Trowbridge, equal, if not superior, to the best French, 1s. per yard cheaper, after allowing for the ad valorem duty.’

Some judicious and accurate remarks are added on the utility of machinery, both in the cotton and woollen manufactories.

Memoirs and Anecdotes of Philip Thicknesse, late Lieut. Governor of Landguard Fort, and unfortunately Father to George Touchet, Baron Audley. 8vo. 5s. 6d. sewed. Fores. 1791.

This is the concluding volume of the miscellaneous anecdotes of Mr. Thicknesse's Life: the last words of a man whose varied knowledge and excentric remarks have instructed and entertained us. He is now seeking repose in a more genial clime, less burthened by taxes; and having disputed his way through 72 years of his life, we hope that he will find the rest he seeks. His temper is warm and irritable—probably too irritable; but the warmth of his attachments seems to show that the whole may be only a constitutional impetuosity. The present volume is in his usual style, a detail of disputes and supposed oppressions: it contains some

new

new anecdotes of his life ; and those who have read the former volumes with pleasure will not dislike the third.

The Modern Hero in the Kingdom of Cathai in the Year 90,000. Translated from the French of M. B. Frere de Cherenfi. 12mo. 3s. Evans. 1791.

We have already noticed this pleasant humourous performance, and find that it has not lost either its spirit or naiveté in its new dress.

Thoughts on the Peace, and the probable Advantages thereof to the United States of America. A New Edition. By Thomas Paine, Author of the Works entitled, 'Rights of Man,' 'Common Sense,' 'A Letter to the Abbe Raynal,' and 'A Letter to Lord Shelburne.' 8vo. 1s. Jordan. 1791.

Was a new edition of this trash called for by the public? Or was it to advertise again the works of this author, by annexing their titles to his name?

A Letter to a Young Gentleman in Prison. By Eubulus. 8vo. 6d. Stockdale. 1791.

The admonition of a serious pious mind to wild unthinking youth : it displays much good sense and a chearful rational piety : we observe but one defect, if that may be called so, which seems to be connected with the practice of a sect.

The Military Maxims and Observations of Tippoo Sultan ; containing general Rules for a Commander, with requisite Information for Dispositions in War, &c. Also, a salutary Admonition to Kings in general ; with a Panegyric in Honour of Tippoo, and some Account of Hyder. By Zein-Ull-Abedeen, the Author. Translated from the Original Persian. 8vo. 1s. Debrett. 1791.

The penetrating genius of Tippoo seems to have caught the spark of European tactics, and his maxims, so far as they reach, are judicious and solid ; but they reach only a little way. There are in this pamphlet several other little Indian pieces, and one poem, with a panegyric in honour of Tippoo. We shall prefer, however, extracting the short history of India, in this author's own language.

' It was in the æra one thousand one hundred and sixty-seven, that the principality of Tamerlane, from certain causes and effects, but the chief one was, from the treachery of some of the disgraced domestics belonging to the king's household, that the empire began to decay and lose its authority. The Christians, who had factories along the Hindostan coasts, concealed their designs under the pretence of commerce ; they having formed a confederacy with certain insensible shallow-minded people, who barter their religion for worldly riches, to make conquests and invasions,

fions, until they attained all the provinces of Bengal, with some districts of the Carnatic, belonging to the Decan, into their possession. The sound of the crier to prayers was altered to the horrible tinkling of a padre's bell, and the gown and staff of the learned doctors in divinity, was changed to a bigot's cross and crucifix. But this is not all, for the riches and reputation of Mussulmen, have become a prey to the infidel Europeans, and they have exposed Mahomedan captives in the cities of China and Ethiopia, to public sale, until (Hyder) like the sun overthrowing kingdoms, and like the shadow of God, broke forth and dawned, from the horizon of the East, to consume the Heathens, and enlighten the true Believers; and has by a blow of his keen edged sword, extinguished their fierce burning fire, and eradicated the Infidels, like thorns and weeds, from the bower of Mahomed's holy law; and has expunged and cleared away the rust of idolatry from his enlightened faith.'

The respectful Petition of the Christian Society of Friends, called Quakers, delivered before the National Assembly, Thursday 10th February, 1791. 4to. 4d. Phillips. 1791.

This petition is drawn up with that cool precision, that philosophical discrimination, that characterises the Quakers. It is an admirable one, and its object is to request the usual exemptions granted to the Quakers in this country. The answer of the president is respectful, but evasive.

Memoire de M. de Calonne, Ministre d'Etat, contre le Decret rendu le 14 Fevrier, 1791, par l'Assemblée se disant Nationale. 4to. Venise.—Reimprimé a Londre. 2s. 6d. Spilsbury. 1791.

M. de Calonne was condemned by the decree of the 14th of February, to restore completely, with the duke de Polignac, the sum of 800,000 livres, adjudged him by the king, who they supposed was taken by surprise, with the connivance of the minister, for the liquidation of an indemnity, registered by the parliament. This little local dispute is hardly of importance enough, in a literary view, to engage our attention. The minister argues with great force; but it requires no gift of prophecy to see that he will probably be unsuccessful.

The French Revolution foreseen in 1639. Extracts from an Exposition of the Revelation, by an eminent Divine of both Universities in the Beginning of the last Century. To which are subjoined some Observations and Remarks to illustrate and confirm the Application of the Prophecy. 8vo. 1s. 6d. Johnson. 1791.

The Prophecies of St. Goodwin, the author of the Exposition, are not more pointed than those of St. Frederick, the late monarch of Prussia. It happens unfortunately that he should have foretold the loss of ecclesiastical titles, which are preserved, and not the loss of domains which were seized. It is, however, remarkable,

markable, that, in a commentary on Revelations xi. 13, Dr. Goodwin should have interpreted a tenth part of the city to be one kingdom, and particularly mentioned that the kingdom was France. The fall was consequently from the see of Rome; our author does not see, or will not perhaps allow, that the prophecy is more completely fulfilled by their fall from Christianity. But this imputation, which we have lately seriously reprobated, we should not on the present occasion indulge. Those, who may be alarmed by reflecting on the slaughter of the *seven thousand*, may receive some consolation by the interpretation, that it alludes only to the political death, in consequence of the deprivation of titles, an explanation supported by the words of the original, the '*names of men*,' and, by transposition, men of name. Our author's subsequent remarks on the English clergy and nobility are as unfounded in fact as they are illiberal in their form.

A New Friend on an Old Subject. 8vo. 1s. Rivingtons. 1791.

The New Friend is a serious, humane, and elegant writer; but his humanity, like Mr. Burke's, leads us to believe, and be terrified with, the fictitious scenes of horror which have been described; and his serious disposition revolts at the late apotheosis of Voltaire and Rousseau. On some subjects he has been undoubtedly misinformed; but his observations, in general, are equally creditable to his head and heart: they show him to be an amiable and pious man, as well as an elegant and judicious author.

C O R R E S P O N D E N C E .

IN our review of Mr. Lodge's '*Illustrations of British History*,' in the last Appendix, p. 553, we have taken notice, that he charges the authors of the *Biographia Britannica* with having committed singular errors in their Account of the lady Arabella Stuart. But we are desired by Dr. Kippis to acquaint our readers, that Mr. Lodge has been too hasty and indiscriminate in his censure, and that he would, without doubt, have abstained from it, if he had attended to the additions which are made to the old article in the new edition of the *Biographia*, vol. i. p. 229, where justice is done both to the understanding and person of the lady in question.

AS a general answer to the queries of J. W. we must beg leave to inform him, that his doubts, respecting the Abbé Mariti's Travels, are entirely groundless. The original, which we have seen, in six octavo volumes, containing about 320 pages each, was printed at Florence, under the title of *Viaggi per l'Isola di Cipro, e per la Soria e Palestina, fatti da Giovanni Mariti, Accademico Etrusco*. The work is much esteemed abroad, and has been translated into different languages.

